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The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, July 23, 1942.

NEW SERIES—VOLUME 44—NO. 26.

HOW ONE CHURCH IS MEETING THE TIRE AND GASOLINE SITUATION

The Mt. Zion Church, located six miles north of Raleigh, in order to aid its members in conserving their gasoline and tires, has made plans to consolidate its services for the duration of the national emergency. Mid-week and evening services will be eliminated. Sunday School will be held each Sunday morning at 10 o'clock. Preaching service will follow at 11 o'clock the first and third Sundays. Then on the second and fourth Sundays of each month the Training Union and prayer services will be combined at the 11 o'clock hour. In the event of fifth Sundays, the combination service will be held for a third time. Rev. D. M. Branch, a recently appointed missionary of the State Mission Board, is still serving as pastor of this church. (This church is in North Carolina where gas is rationed.—Editor).

—BR—
GEORGETOWN

The progress and spiritual development of the church at Georgetown is somewhat like a healthy, growing child. The main difference here is in glow and good feeling rather than the more obvious inches and pounds.

A tremendous effort is being made to lift NOW at least half of a fourteen hundred dollar church debt. Never before having been pastor of a church with a debt, I did not know fully how to appreciate the importance of the appeals made by our own State Convention for Mississippi Baptists to pay NOW our state debts. But now I can understand that the pleasure which Dr. McCall must feel over state-wide success is somewhat similar to my own feeling as Georgetown church responds to the call.—Clifton E. Cooper, pastor.

—BR—

Dr. W. A. Shullenberger, president of the International Convention of the Disciples of Christ, received a letter from President Roosevelt expressing the hope that, "wherever possible" this year, America's major religious bodies will hold their regular national conferences and conventions. "Nothing but the prior demands of the war on our resources should intervene to curtail or interrupt this marshaling of the spiritual forces of the nation," wrote the President. He pointed out that "perhaps not since the Fathers of the Constitution established freedom of religion have our people had greater need for a return to the teachings of the Master."

Billy Watson is doing a great job as supply pastor at Fifteenth Avenue. He has led in a Sunday School Study Course with several classes, a B. T. U. study course, a Vacation Bible school, put through the EVERY FAMILY Plan, and is now taking a religious census of the territory. I won't have anything to do but preach and reap.—W. L. Compere.

Baptist Bible Institute: Donations to help meet \$2340 due on interest August 1 have passed the halfway mark. There are two weeks more in which to help.

All married students' apartments at B. B. I. have been reserved already. Efforts are being made to arrange for additions to these apartments. Defense workers have so crowded New Orleans as to make it difficult to secure apartments elsewhere in the city.

Professor H. Leo Eddleman will deliver the opening address at B. B. I. on September 1. Professor Eddleman is teaching Semitic languages and other Old Testament subjects at the Institute. He formerly represented Southern Baptists in mission work in Palestine.

Rev. W. F. Carlton, pastor of Raleigh Baptist Church, Memphis, Tenn., will assist Pastor L. B. Kenley at Hebron Baptist Church, near Sardis, Miss., in a meeting August 2-8.

SECOND BAPTIST CHURCH, TUPELO, IS DEDICATED SUNDAY, MAY 31



Despite the great cloud of darkness that overshadowed the Second Baptist Church when their only visible means of support was severed with the closing of the Tupelo Cotton Mills a few years ago and despite the predictions of many friends, "You just can't hold out," Pastor H. G. West and the membership of the Second Baptist Church, rejoicing in the fulfillment of the promise of the Lord—"I will never leave thee nor forsake thee," "I will go with thee through the valley of the shadow of death,"—announce the dedication day of the church, Sunday, May 31.

"To all who have in any way helped to build and pay for this splendid house of worship, we are indeed grateful," said Pastor West.



H. G. WEST, Pastor

His many friends will sympathize with Rev. Ray M. Dykes in the recent death of his wife. Brother Dykes is now associate pastor of the First Baptist Church at Baton Rouge. He was formerly supply pastor at Calvary church in Jackson.

Montgomery county recently voted against the legal sale of beer by 1,059 to 335. In other words, in that county, with all the liquor crowd's ballyhooing, and probably finances, to promote the campaign, they could muster only 335 votes.

"The Soul-Winner's Fire" is a good paper-bound book on soul winning. The author and publisher is Evangelist John R. Rice, of Wheaton, Ill. It tells why and how in a way to cause Christians to realize their duty. The price is 25 cents.

MISSISSIPPI COULD LEARN FROM NORTH CAROLINA

More than sixty North Carolina towns and cities have made provision for regular courses in Bible to be offered to pupils in their public schools. The state department of public instruction is co-operating with local communities to the extent of allowing this teaching to be done, in offering certain credits for courses taken, and in setting up qualification standards for those who teach. The courses are not required of pupils and state funds are not used to pay salaries of instructors. The movement is becoming increasingly popular and is one of great significance to the life of the state.

Sparks and Splinters

Crowder: We have just closed a revival, with Rev. Howard B. Benson of Terry as evangelist. There were eleven additions, including a fine young man and his wife, the parents of two small boys.—Martin V. McKinster, Pastor.

Rev. E. F. Graeser, pastor of Eighth Avenue Church, Meridian, will conduct a revival at Heidelberg, beginning the first Sunday in August.

Dr. S. E. Cranfill of the Department of Sociology, Mississippi College, will supply for Pastor Guy Little at Pinola on July 26.

Sgt. Jessie R. Marshall, Jr., writing from San Francisco, Calif., says: "I enjoy reading our paper very much as it is the only contact I have with our denomination. . . . As the greater percentage of the regiment is of other denominations the chaplains are of these." Sgt. Marshall belongs to Hardy Station Church and has been in the service a year.

Center Ridge Church, Kemper County, was the scene of the county Young People's rally, with seventy-five present. A very interesting and inspiring program was held, with Clyde McWilliams, county Young People's leader, in charge. The morning session consisted of songs, prayers and reports from each local society on Young People's work. At the noon hour a bountiful lunch was enjoyed, with an hour of Christian fellowship. At the afternoon session special songs and a playlet were enjoyed.—Secretary.

Wesson: Our revival services from July 5 to 12 were attended by large, spiritually zealous congregations. Rev. Lewis W. Ferrell, Griffith Memorial Baptist Church, Jackson, was the visiting minister. His messages were marked for their sincerity, simplicity, and scriptural and spiritual support.—Pastor James Fairchild, Jr.

Dr. Daniel A. Poling, pastor of the Grace Baptist Temple, Philadelphia, has announced his resignation as pastor to become an army chaplain. He holds a major's commission in the Officers' Reserve Corps, and served as chaplain in the last World War.

"If John D. Rockefeller could become the richest man in the world without ever touching a drop of alcohol, the plea that drinking is at any time necessary to business success must be flimsy indeed. Being sober has never cost any man his job, or put him in debt, or made him forget his responsibilities."—Royal F. Menger, financial editor of the Chicago Daily News.

Belzoni: I resigned last Sunday and have accepted the call to Fifteenth Avenue Church, of Meridian, effective about September 15. We regret to leave a happy pastorate here, but we look forward to a challenging field at Meridian.—Wm. Lowrey Compere.

Bear Creek church, Attala county: Our Vacation Bible school closed with an enrollment of 37, average attendance 33 and 23 having perfect attendance. Contributions for missions, \$2.53. Rev. H. H. Ward served as principal, assisted by a faculty chosen from the membership. We feel that much good was accomplished.—Reporter.

Rocky Creek church, George county: We have just closed a most successful Vacation Bible school and will begin our meeting July 26, with Rev. Carey Cox doing the preaching, and Roy Eubanks leading the singing. Our work continues on the up-grade.—Earl Brooks, pastor.

Shelton Baptist Church: Our revival meeting will begin August 2, with Rev. Paul Z. Ball (pastor) doing the preaching.—T. T. Smith.

Schedule of Camps For Young People

- July 27-29—Jr. G. A. Camp for District 2, Castalian Springs.
- July 30-Aug. 1—Jr. G. A. Camp for District 1, Castalian Springs.
- Aug. 3-5—Jr. G. A. Camp, Mississippi Southern, for District 7.

(For further information concerning these, write Edwina Robinson, Box 530, Jackson, Mississippi.

The revival at Ludlow resulted in twenty-two professions of faith. The meeting was described as warm and spiritual. Evangelist Aubert Dunn did the preaching. Rev. M. C. Hughes is pastor.

Napoleon, Hancock county: Rev. Otis Perry, state evangelist, will assist in a revival meeting at Napoleon Baptist Church August 12-19. We are expecting a great revival and everyone is invited to come.—J. W. Odom, reporter.

Moss Point: We are to begin a series of revival services Sunday, July 19. Dr. H. L. Martin will be with us for the third time as guest preacher. During June we held early morning prayer services at the church. During July we have been holding cottage prayer meetings every evening. Rev. William K. Bean, a recent graduate of Mississippi College who plans to enter the Southern Baptist Theological Seminary in September, has been with us this summer. He has assisted in preaching, teaching, organizing and intensifying our work. There are many defense workers here. We have on a campaign of visitation to locate and list the names of these workers, so that the various departments of our church can contact and enlist them. We plan to reach everyone who cannot attend through the Extension Department. Many of these defense workers are working seven days a week. We hope to revise and enlarge our Baptist Record list at an early date.—J. F. Brock, pastor.

Mt. Sinai: We just closed our revival. We had a good one, although we did not have any additions. It was a revival among the members.—Raymond Herrington.

Batesville: Our Vacation Bible School started this morning in a great way. The attendance is large. The leaders are competent and experienced. There is much enthusiasm.—J. W. Lee, pastor.

Beulah church, Simpson county: Our meeting started the first Sunday in July and lasted six days. Rev. B. E. Massey of Laurel did the preaching. His preaching was with power of the Holy Spirit, and the church was revived. There were 35 additions, 24 for baptism. On Friday we ordained Brother Rexie T. Santifer to the ministry.—D. W. Moulder.

Evangelistic singer, O. U. Rushing, is available as a singer until August 23. He may be addressed in care of The Baptist Record.

Our eight-day Vacation Bible School ended July 12th with an enrollment of 61. Mrs. Earl C. Edwards served as principal. She was assisted by the following: Mesdames Pearl Steel, P. C. McLaurin, Aubrey E. Cliett, Misses Helen Frances Kellis, Betty Sullivan, Jo Snyder, Ruth Barrett, Carolyn Hunter Flora, Mary Elizabeth Thornton. Mr. Anderson Snyder assisted the pastor in directing the boys' handcraft work. W. G. Holliman is Sunday school superintendent.—E. C. Edwards, pastor, Shuqualak.

Shuqualak church, Noxubee county: Our revival will begin Sunday morning, July 19th, and continue through Sunday evening July 26th. Rev. W. C. Stewart of Houston, Miss., will do the preaching in the meeting. The pastor will direct the music.—E. C. Edwards, pastor.

Second Baptist Church, Greenville, has closed a week's revival. The first service on Sunday morning was brought by the pastor, Rev. J. R. Eubanks, and was the first service to be held in the new auditorium. Ten additions at the close of this service. During the remainder of the revival the messages were brought by Rev. J. B. Flowers, with 47 additions; 21 by profession of faith and 26 by letter. Music was in charge of W. C. Graves. Baptismal service was held at the close of the meeting, with 19 for baptism.—J. R. Eubanks, pastor.

Eastfork church is planning an old-time revival. The church community is holding simultaneous prayer meetings in the homes in preparation for a spiritual harvest. Dr. L. Bracey Campbell of New Orleans will assist the pastor, Rev. J. Price Brock, in conducting the revival services.

Hickory Baptist Church has just closed a week's Vacation Bible school, with each department taking part in an interesting program, Rev. Donald O'Connor bringing the main message. Enrollment 62, with average attendance of 47. A very able faculty was in charge, and each evening a study course for teachers and officers was taught by Mrs. Medling.—Reporter.

A day-by-day 600% increase in arrests was the record of the first thirty days of restored liquor sales in Honolulu and Hawaii, as reported in a wireless dispatch made public by the American Business Men's Research Foundation from Chris J. Benny, executive secretary of the Hawaiian Temperance League, shows that, according to official records, there were 634 arrests during the first thirty days of the modern liquor sales program (February 24-March 26, 1942), as compared with but 268 arrests reported for the 77 days of the military dry ban on liquor selling (December 7, 1941-February 24, 1942). This dispatch to the Foundation brings word that, while rigidly guarded liquor sales will be permitted indefinitely by the military governor, the plan will continue on a conditional experimental basis only.—Watchman-Examiner.

Recently in the daily papers there were on one day reports about the magnanimity of the beer industry in voluntarily cleaning up their places of sale. These were marked "Special," which means that they were not sent in by the regular correspondents. As a matter of fact, it was the work of men who are paid employees of the brewers, and false in every particular. It is nothing but propaganda intended to deceive the people. The papers which published this report knew it when they published it. This is proved by the fact that the next day these same papers published threats made by the officials of the army camps that unless the beer saloons cleaned up they were going to be closed by the government, to protect the young men in the army. "The devil was sick," etc.

Toomsba Baptist Church will begin its revival meeting August 23. Rev. C. S. Moulder, Baptist Student Union Secretary of Mississippi Southern College, will do the preaching.—Thomas S. Messer, pastor.

Juniper Grove, Pearl River county: Our revival meeting begins August 2, with former pastor Rev. D. W. Nix, now pastor of Westmoreland Baptist church, Dallas, Texas, doing the preaching, and Harold Renegar of Fort Worth, Texas, conducting the music. Pray for us that we may have a great revival.—Otis R. Smith, clerk.

A Considered Opinion—"On the 17th day of May I shall have rounded out my first year in the service. It has been the happiest year of my life. Never have I had such glorious opportunities to help promote the welfare of the Kingdom of our Christ as I have had this past year. Come what may in the future, there are no regrets on my part. To my way of thinking there is no greater opportunity for Christian service to be found anywhere than in being a chaplain in the armed forces of our country."—Chaplain Alfred B. Claus.

Robert Cooper, Evangelistic singer, has the week of July 26 open. He may be reached at Inverness, Miss.

BAPTIST BIBLE INSTITUTE

Semi-annual Interest Amount This Time is \$2340

Pray With Us and Help Us

July 31st is the last day!

Send immediately any amount to

Acting Pres. J. Wash Watts
1220 Washington Avenue
New Orleans, La.

Mississippi Woman's Missionary Union

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General Outline of the Book of Jeremiah

We have given the outline of Jeremiah through chapter 18. We are beginning this week's study with number 11.

Preparatory reading: II Kings 24:18-20; II Chron. 36:11-13.

11.—Other prophecies of the Reign of Jehoiakim Against False Rulers—including Kings 21:23, 8.

The sufferings through which Jeremiah passed in the delivery of his message were terrible; he was a prophet of God in the most hopeless period in the history of the ancient people. He speaks now to King Zedekiah, the last and the weakest of the kings. Jerusalem was filled with prophets at this time. The King sent a message to Jeremiah (21:1-2) and Jeremiah's immediate answer to the messengers of Zedekiah was devoid of all hesitancy or uncertainty. He foretold the disaster in detail and declared to them that the only alternative offered to them was that of death or captivity.

The nation was under domination of evil rulers, civil and spiritual. Jeremiah denounced the sins of kings and prophets, and in so doing laid bare the cause of national ruin.

He charged them with self-interest (22:13-15). This is a graphic picture of some politicians today. They were seeking only their enrichment, their security, their own comfort; and the neglect of judgment, justice, mercy and truth in their dealing with these men: O earth, earth, earth, hear the word of Jehovah!

The next charge against them was failure to hear the word of Jehovah in the day of prosperity. In the final message to the children of Israel Moses said to them: "Lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply . . . thou shalt say in thy heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember Jehovah thy God, for it is He that giveth thee power to get wealth." Our nation now is said to be the richest nation on earth—this fact alone constitutes a national peril. It is in the hour of prosperity that we are the least likely to be listening to the voice of God.

The coming of the true king is predicted in Jeremiah 23:1-8.

Meridian, Miss.
July 12, 1942

Dear Miss Ed:

My trip to Ridgecrest was wonderful and an experience that I shall never forget. All the fellowship and glories shared with the many lovely friends there were grand but I too, found that the sweetest memories are the quiet moments alone with God. Wish that you could have spent the whole ten days there with us. I am already planning on going back again in the years to come.

Through the study of Miss Juliette Mather's book "The Way of Missionary Education," I have realized the necessity of the auxiliaries for our younger brothers and sisters. Mrs. Una Roberts Lawrence, who taught this book, stressed the need of forming the habit of prayer even as young as the Sunbeam Band. All the aims of W. M. U. were brought out and Mrs. Lawrence not only stressed them but gave clever points on how to put them into effect with the different groups and auxiliaries.

Our class was divided into different groups and each group assigned a special work. My group was with Y. W. A. on a book of Mexico. Through this outside work we learned how to give an outline or review on the book "Lupita" by Rembau, make attractive posters and maps, gather material from newspapers, magazines and mission exhibits, stories from missionaries and other outside helps. This made us wake up and take more notice of some of the things there at Ridgecrest that we

probably were just passing by and not appreciating without this outside work.

After coming from her class one will be capable of teaching a book because she not only taught the need of Missionary Education to the young brothers and sisters, but also showed us how to teach them.

Sincerely yours,

RUBY THOMAS.

An Intermediate G. A.

When I was only three years old,
I signed my name to the Sunbeam Band,
And there I learned to be quite bold.
We built little towns in our box of sand,
That told us stories of other lands.

To the Junior Girls Auxiliary next I came,
When I was nine years of age.
There quite soon I felt I'd gained fame,
By being ready for the coronation stage.
I said my part with great delight,
And hoped to climb to greater heights.

Two steps up I went in 1939,
Lady-in-Waiting and Princess fine.
Didn't Isaiah 60:1 tell us to "Arise and Shine?"
One more year we came to meet,
And my joy then seemed complete,
For then I became a Queen.

The Intermediates took me in when I was thirteen.

Then I began to learn what being a G. A. really means.

Upward still, step by step, facts and figures,
Stories great,

As I strive to win my scepter and cape
With greater zeal I try to follow the "Star Ideals"

And strive to render service real.

COLLEEN CAMPBELL, Pachuta.

—BR—

THE RELIGIOUS TRENDS IN THE NATION'S CAPITAL

A Study of Crime, the Cults and the Churches
Rufus W. Weaver, LL.D.

Recently the case against two men belonging to a religious body, called Jehovah's Witnesses, was decided by the United States Court of Appeals. The charge was selling religious literature on the streets of Washington. Two magazines were purchased by a policeman, who promptly arrested the defendants because they were unable to show a license to sell. Each of the defendants was sentenced to a fine of five dollars or one day in jail. In the trial, it was shown that no one was paid to distribute these magazines, that more were given away than sold and that the only purpose of the signs carried by the two defendants bearing the words, "Five cents a copy" was "to show the people that they can contribute five cents if they want to." The police court refused to recognize that the principle of religious freedom was in any way involved. This was the decision that was confirmed last week by the United States Court of Appeals.

A Decision Involving Religious Liberty

The majority of the court, in rendering the verdict said: "It is not for us to say whether the license law is good for the community. It is an act of Congress." This interpretation was in direct opposition to those made by the Supreme Court of the United States which were delivered by Chief Justice Hughes, March 28, 1938, and by Justice Roberts, November 22, 1939. The Supreme Court said, "To require a censorship through license, which makes impossible the free and unhampered distribution of pamphlets, strikes at the very heart of the constitutional guarantees," and that a license

AND NOW IT CAN BE TOLD

You may recall that our delta missionary, Rev. H. D. White, was over six feet in height, never weighed 100 pounds, wore a long-tailed coat and a stovepipe hat, and wore a long beard down to his chest—and that is what makes the following incident interesting.

He was faithfully following the work of the Lord to give the gospel to every creature, and the example of Paul in "going from house to house." This time he was walking along the road that parallels Deer Creek, where walking was good, if it was anywhere. He was deep in meditation and devoutly looking after his flock. As he turned a bend in the road he came in sight of a comfortable looking home. The sun was shining bright and a big bunch of hounds was lying asleep in the yard. These would, in all probability, never have molested him, nor even noticed his coming, if it had not happened that a watchful and nervous little "fice" was lying on the gallery with one eye on the road. As soon as he spied the strange figure of the preacher approaching, the little dog leaped from the porch and ran yapping at the top of his tenor voice, at the visiting preacher. He was vocal, vociferous and voluble. And he was persistent and pestiferous. The fice would have done no harm by himself. But he waked up every hound in the yard. They considered this a call to arms for the protection of the household. And as the other disciples joined in when Jesus complained about Mary the welkin ring with the chorus of their deep bass the wilkin ring with the chorus of their deep bass voices.

But they didn't stop with barking. They gathered around the defenseless preacher, as no choir had ever supported him before. They not only bayed around him, but they seized the skirts of his long coat and swung on to the tails of it for dear life. With his turning and twisting, there was a merry-go-round with musical accompaniment.

This, of course, soon brought some members of the household to the front, and to the rescue. When the tumult had subsided it was found that no harm was done, for none was intended by the hounds, and the missionary went on his way rejoicing.—P. I. Lipsey.

tax was held to be "invalid because of its direct tendency to restrict circulation."

Recently, the vendors of Father Chas. E. Coughlin's paper, Social Justice, sold this periodical to Roman Catholics, as they were coming out from mass, and no arrests were made. This paper has been barred from the mails on account of its alleged seditious utterances. The attorneys for the Jehovah's Witnesses have appealed to the Supreme Court of the United States, on whose beautiful building are inscribed the words, "Equal Justice Under the Law."

The same evening, the Court of Appeals rendered its verdict, a young woman, aged 25, a gifted singer, distributing Jehovah's Witnesses' literature, knocked on the door of an apartment, located in a respectable neighborhood and was invited to come in by the young man occupying the premises. According to his confession made later to the police, he ravished and killed her. His defense will be insanity. The publication of these two items on the same day is only a coincidence, but they bring together two subjects that merit consideration in any study of the religious trends in Washington: Crime and the Cults.

—BR—

Moak's Creek church has just closed a revival, with Rev. J. Price Brock assisting the pastor in bringing most inspiring messages for both morning and evening services. There were nine confessions of faith and a great spiritual awakening of church members.—James Thorn, pastor.

The Baptist Record

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BAPTIST BIBLE INSTITUTE APPEALS FOR HELP

Most of our readers are familiar with the fact that the Baptist Bible Institute has a bonded debt. They also know that receipts from the Hundred Thousand Club can ONLY be used to pay principal, and NOT interest. Yet the interest must be paid. Twice yearly an appeal is made to friends for contributions which are used for interest payments.

On another page Dr. J. Wash Watts, acting president, is making such an appeal. Please read it carefully and then send what you can.

Due to the fact that the list of church contributions is being run this week, it is necessary to omit several of our regular departments. We do this because we are convinced of the great importance of the list of contributions of the churches. We hope to have all these departments back in their regular place next week.

BR

OUR SELECTED EDITORIAL

Each week we will publish what we consider one of the best editorials coming to our attention.—Editor.

DO TIRE REGULATIONS DISCRIMINATE AGAINST PROTESTANT CLERGY?

On previous occasions we have raised questions in connection with the privileged standing of ministers in matters of tire rationing. But an issue of an entirely different sort is raised by the action of the state rationing administrator for California in limiting the kinds of clergy to whom tires may be issued. In a letter of instructions sent to all California rationing boards Paul Barksdale d'Orr, the state administrator, says that only a minister who is engaged in "carrying out those duties specifically enjoined upon him by the religious beliefs of his denomination" is eligible for new tires. This general rule is then illustrated by saying that it means "calls by ministers on members of their congregations who are dying or seriously ill in order to administer to them the comforts of religion." "Charitable, friendly or benevolent calls" do not qualify. Neither does other travel in the ordinary work of the ministry, except in rural districts where there are no public conveyances. Guided by these instructions, some California boards have ruled that the only clergy eligible for tires are Catholic priests, since these alone carry the last sacraments to the dying. The ambiguous language used by Mr. d'Orr easily lends itself to such an interpretation. We cannot believe that Mr. Henderson's tire rationing authorities had any such discrimination between Roman Catholic priests and Protestant ministers in mind when they framed the government's policy. But if they did not, the situation which now obtains in California—and may elsewhere—should be cleared up at once. The Protestant churches will certainly not rest content with a ruling which grants Catholic clergy privileged standing with the government.—Christian Century.

BR

The revival meeting at the New Ireland church resulted in eleven additions, four coming by baptism. Rev. J. R. "Jonny" Breland, a Mississippian, now living in Kirbyville, Texas, did the preaching. It was my good fortune to have the privilege of leading the song services. The New Ireland church recently called Rev. Riley Munday to the pastorate.—Lawrence B. Cobb.

Dr. Frank Smith of Durant has just closed a good meeting at Walnut church, near Clarksdale. We had seven additions, six for baptism, all young women.—A. L. O'Brian.

Our Contributed Editorial

BY INVITATION OF THE EDITOR

By this means we hope to give our readers a cross section of Mississippi Baptist thought.

SHOULD THE PULPIT BE CENSORED?

C. M. Day

We are living in a time when there is much said about censorship of the press, the radio, and speech. Now and then there is an expression leading toward censorship of the pulpit. But it is my belief that Jesus censored the pulpit when He said, "Go ye into all the world and preach the gospel." This and this alone is the mission of the pulpit ministry.

It is not to be understood, however, that the message from the pulpit is not to be a voice against any and every evil of whatever nature it may be, economic, social, spiritual, or political, but this can and should be done in keeping with the Great Commission.

The scripture tells us to "be obedient unto the powers that be, for they are ordained of God." In doing this we, as ministers, are going to be loyal and true to our government. We must not give one sound or utterance that would give the least degree of comfort to any enemy power or be disloyal to our government in any respect.

Censoring the pulpit would lead to dire and harmful results both moral and spiritual, and might eventually lead us into the same social, political, moral and spiritual error which we are now fighting, as evidenced in Germany and Japan. Germany censored the pulpit in the beginning of the so-called "New Order" in Germany. But now she controls it altogether. The young man who offers himself for the ministry must submit himself to an examination by the state and, if he should pass the examination, is ordained by the state. In 1939 one hundred young men out of one thousand were allowed ordination after they had been examined by the state, and these took oath that they would support the "New Order" in Germany one hundred percent. There are hundreds of preachers, if they have not perished, in concentration camps of Germany. Martin Niemoller, the apostle of freedom of conscience in the pulpit, is one of this number.

I do not say this would ever be the case of our pastors in the United States, neither do I believe that our ministers will ever do or say things from the pulpit that will necessitate censorship of the same. If such thing should occur, it would perhaps be wise to deal with the particular and not the general.

The pulpit is directed of God and by Him and it stands to reason that He would never direct anyone to dishonor His Word when He said, "Be obedient unto the powers that be, for they are ordained of God."

BR

Mathiston church began their revival July 19, with Evangelist, Dr. M. B. Knight, Rockmart, Georgia, doing the preaching. Alvin Collins of Mississippi College is directing the music. The pastor is Rev. Harold Douglas.

D'Lo: Our revival will begin at D'Lo next Sunday morning and continue through the following week, with services at 10:30 a. m. and 8:30 p. m. Rev. Aubert C. Dunn of Meridian and Fort Worth, Texas, will do the preaching.—H. W. Roberson, pastor.

Recent visitors to The Baptist Record office include the following: Mrs. N. D. Cook, Meridian; Rev. T. W. Green, Wesson; Rev. Jas. Sullivan, Clinton; C. H. Street, Mississippi College; Mrs. W. D. Webb, Jackson; W. G. Mize, Jackson; B. J. Estes, Plantersville; Rev. Billy Watson, Meridian; P. L. Barclift, Vicksburg; Louis Cashman, Vicksburg; Frank E. Skilton, Blue Mountain.

Toomsba Baptist Church has just closed a very successful Vacation Bible school, with good attendance and much enthusiasm in the work. At the commencement program displays were shown and demonstrations given as to their accomplishments. Sunday afternoon, June 28, an impressive baptismal service was held when Ruth Ford and Frances Chapman were welcomed into the fellowship of the church.—Thomas S. Messer, pastor.

Pastoral Problems

By Norman W. Cox

"INNOCENTLY GETTING INTO TROUBLE"

Our professor of Public Speaking in the Seminary urged us to be sure to look at our congregation when we preached. Nothing kills a preacher's preaching any more than looking down at the floor or up at the ceiling as he talks. This good professor taught us to keep looking at the congregation so that our eyes would be upon people in various parts of the house from time to time. He emphasized the fact that if we had our eyes upon a particular person that all those sitting within a radius of fifteen feet would think we were looking right at them, which is true. Through the years, I have followed this good teaching and have found it worthwhile. Every person in my congregation has the idea that I am looking right at him several times during each sermon.

This habit has been very helpful but it has got me into trouble more than once. Not infrequently I have been bearing down on some folk's sins and, when I made a point with emphasis, would be unwittingly staring right into the eyes of some person who was especially guilty. They thought it deliberate on my part. Many a time I knew nothing about their guilt. Not a few have angrily come to me to know who had been telling me about them and when I asked them "Why?" they said, "You looked right at me when you said so and so today." Well, conscience makes us sensitive, you know.

This business of looking at people when you preach nearly got me into a physical difficulty once. One Sunday while I was at dinner, the 'phone rang and a splendid young man about twenty-five years old, who from the tone of his voice, I knew was very excited, wanted to see me immediately. I invited him to come to the house. When he arrived he was unusually white and was visibly trembling. That morning I had denounced mothers for certain shortcomings that were hurtful to their children. He said, "I have got a question to ask you. This morning you said so and so. You were looking right at me and my mother when you said it. Did you know that my mother had that habit?"

I was astonished. I did not remotely dream that the woman did such a thing. When I answered him, "No," you should have seen the look of relief on his face and he exclaimed, "I am certainly glad because if you had known it before you said it, I would have had to have given you a licking, or else tried."

BR

DENOMINATIONAL CALENDAR FOR JULY

Evangelism—Brush Arbor, Schoolhouse and Church.
Cooperative Program Causes.
Now Club Emphasis.
Vacation Bible School.
B. T. U. District Conventions.
Intermediate House Party, 15-18.
Baptist Bible Institute.
Tithes and Offerings According to the Scriptures.
Foster Young People's Camps.
Statewide Y. W. A. Camp, July 20-24, Castalian Springs (Durant).

Denominational Calendar for August

Evangelism—Soul-Winning.
Now Club Emphasis.
Cooperative Program Support.
Vacation Bible School.
Southwestern Theological Seminary.
Sunbeam Focus Week, 9-14.
Tithes and Offerings According to Scriptures.
W. M. U.—Check Standard of Excellence.
Make Plans for Margaret M. Lackey Season of Prayer for State Missions, Sept. 14-17.
Use W. M. U. Training School Girls on W. M. U. Programs.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS." I Cor. 13:8b

Jesus said, "I WILL BUILD MY CHURCH." Mt. 16:18.
 "A good thing to remember,
 And a better thing to do,
 Is — work with the construction gang,
 Not with the wreckin' crew."

MISSISSIPPI BAPTIST CONVENTION BOARD RECEIPTS, JAN. 1942 THROUGH JUNE 1942

I
 Our God continues to bless His people and His work!

Mississippi Baptists continue their advances along all lines for the first six months of 1942 as the following comparison indicates:

Program	Designated	Now Club & 5M	Total
1942 \$85,955.29	\$80,697.57	\$48,809.27	\$215,462.13
1941 63,766.60	47,721.27	30,068.30	141,556.17
Gain	\$73,905.96		

The listing by churches follows:

ALCORN ASSOCIATION

Cooperative Program	Designated	Now Club & 5M	TOTALS
Antioch	9.15	5.00	14.15
Baptist Shiloh	8.00	6.00	14.00
Bethlehem	5.00	33.35	38.35
Corinth, 1st	894.59	212.81	1107.40
Corinth, Tate St.	3.00	5.00	8.00
Corinth, West	16.20	44.21	60.41
Glendale		3.00	3.00
Holly, Cane Creek	20.35		20.35
Hinkle Creek	18.75	3.50	22.25
Jacinto	8.11		8.11
Kemp's Chapel	2.00	8.82	10.82
Kossuth	29.74	36.85	66.59
Liberty Hill	3.04	5.89	8.93
Rienzi		10.40	10.40
Tishomingo Chapel	75.45	62.88	138.33
	1024.02	456.22	1480.24

ATTALA ASSOCIATION

Antioch	7.65	3.55	11.20
Berea		2.35	2.35
Bear Creek	1.50	5.85	7.35
Bowlin		11.00	11.00
Ebenezer		16.66	16.66
Edgefield	2.00		2.00
Ethel		7.00	7.00
Jerusalem	11.75		11.75
Hurricane	6.50		6.50
Kosciusko, 1st	675.00	387.12	1062.12
McAdams	87.50	23.15	110.65
McCool		16.00	16.00
New Salem	3.50		3.50
Pleasant Ridge		12.00	12.00
Sallis	40.90	29.35	70.25
Sand Hill	4.65		4.65
Springdale		20.00	20.00
Unity	5.00		5.00
Williamsville	4.00	7.75	11.75
Yockanookany		10.27	10.27
	849.05	512.39	1361.44

BENTON

Ashland	14.65		14.65
Canaan	10.00		10.00
Curtis Creek	22.95	6.00	28.95
Hickory Flat		5.00	5.00
New Central	5.25	3.00	8.25
New Hope	25.25		25.25
Pine Grove		27.50	27.50
Pleasant Hill		9.00	9.00
	78.10	146.65	224.75

BOLIVAR

Bolivar county Ass'n	31.54		31.54
Benoit	37.00	47.18	84.18
Boyle	5.00	44.19	49.19
Cleveland	35.00	200.00	235.00
Merigold		344.70	344.70
Duncan	85.15	114.07	199.22
Gunnison	37.50	1.00	38.50
Morrison Chapel	16.75	48.05	64.80
Pace	10.00	51.62	61.62
Providence	11.50	8.00	19.50
Rosedale	73.22	98.43	171.65
Shelby	13.28	21.05	34.33
Skene		25.38	25.38
Walker-Hanks			
Mem. Shaw	189.45	178.43	367.88
	514.05	1213.64	1727.69

CALHOUN

Calhoun county Ass'n	2.00		2.00
Bethany	51.50	16.59	68.09
Big Creek		6.50	6.50
Bruce		117.67	117.67
Calhoun City	650.00	219.10	869.10
College Hill	15.00	37.20	52.20
Derma	35.00	62.76	97.76
Macedonia	7.50	9.47	16.97
Meridian	16.00		16.00
Midway		21.00	21.00
New Liberty	5.00		5.00
Oak Grove		1.00	1.00
Oldtown	36.10	17.24	53.34
Parker		21.44	21.44
Pittsboro		31.52	31.52
Rocky Mount		20.35	20.35
Sarepta		4.84	4.84
Shiloh		5.25	5.25
Vardaman	50.00	10.71	60.71
	866.10	604.64	1470.74

CARROLL

Carroll county Ass'n	10.00		10.00
Calvary	9.30		9.30
Carrollton		14.35	14.35
Centerville	4.90		4.90
Coila	5.00	2.00	7.00
McCarley	5.00	5.61	10.61
Mt. Pisgah	5.00		5.00
New Bethel		10.00	10.00
New Jerusalem	4.69		4.69
New Salem	2.00		2.00
New Shiloh	7.00		7.00
North Carrollton	28.15	32.38	60.53
Providence		3.00	3.00
Shiloh	5.60		5.60
Vaiden	150.00	40.75	190.75
	226.64	118.09	344.73

CHICKASAW

Amity	13.61		13.61
Houlka		13.20	13.20
Houston	165.00	195.50	360.50
Mt. Olive	20.75		20.75
Okolona	180.00	31.42	211.42
Union-Union		28.00	28.00
Chapel	4.00	5.00	9.00
Van Vleet		18.00	18.00
Woodland		4.75	4.75
	383.36	267.87	651.23

CHOCTAW

Bethany	2.00	121.75	123.75
Bethlehem	18.57	16.35	34.92
Beulah	12.23	7.15	19.38
Chester	4.06		4.06
Clear Springs		20.07	20.07
Concord	45.80	9.00	54.80
Covenant		1.75	1.75
Ebenezer		6.00	6.00
Fentress		7.75	7.75
French Camp	1.50		1.50
Mt. Moriah	8.22	33.33	41.55
Mt. Pisgah	7.00	2.50	9.50
New Haven		1.70	1.70
New Zion	8.60	4.20	12.80
Providence		5.00	5.00
Weir	69.25	87.29	156.54
	177.23	255.55	432.78

CLARKE

DeSoto	12.00	31.79	43.79
Elim		12.17	12.17
Enterprise	45.00	65.07	110.07
Harmony	37.00	14.30	51.30
Knights Valley	12.00		12.00
Oak Grove		5.40	5.40
Pachuta	108.68	48.75	157.43
Pine Hill		5.50	5.50
Quitman	668.00	303.73	971.73
Shubuta	102.34	116.36	218.70
Souenlovie		3.55	3.55
Stonewall	45.00	56.64	101.64
Union	10.00	24.66	34.66
	1040.02	687.92	1727.94

CLAY

Antioch	2.00		2.00
Enon		4.02	4.02
Pheba	31.57	9.00	40.57
West Point, 1st		551.84	551.84
West Point, West		1535.80	1535.80
End	2.00	76.47	78.47
	35.57	641.33	676.90

COLUMBUS

Columbus Association	24.00		24.00
Artesia		5.10	5.10
Border Springs	20.00	2.50	22.50
Columbus, Calvary	16.85	42.36	59.21
Columbus, 1st	568.72	3822.26	4390.98
Columbus, East		36.75	36.75
End	107.68	71.55	179.23
Mt. Vernon		15.98	15.98
Mt. Zion	5.00	46.75	51.75
New Salem		19.35	19.35
Pleasant Hill	35.06	69.75	104.81
	753.30	4119.00	4872.30

COPIAH

Copiah Association	37.50		37.50
Antioch	5.00	3.80	8.80
Bethel	39.75	2.10	41.85
Carpenter		4.50	4.50
County Line	13.00	39.99	52.99
Crystal Springs	1106.41	589.72	1696.13
Damascus	33.67		33.67
Gallilee		43.00	43.00
Gallman		2.75	2.75
Gatesville		14.30	14.30
Georgetown	25.00	3.16	28.16
Harmony		28.00	28.00
Hazelhurst	400.00	1.00	401.00
Hopewell	25.00	14.10	39.10
Mt. Zion		35.00	35.00
New Providence		8.00	8.00
New Zion		1.00	1.00
Pearl Valley		54.90	54.90
Pine Bluff		5.00	5.00
Pilgrims Rest	20.00	29.80	49.80
Pleasant Hill	19.90	6.00	25.90
Poplar Springs		43.65	43.65
Ramah		33.21	33.21
Salem		13.65	13.65
Sardis	35.58	9.47	45.05
Shady Grove	56.47	22.94	79.41
Smyrna	63.04	20.55	83.59
Spring Hill	20.00	14.30	34.30
Strong Hope	40.87	37.27	78.14
Sylvarena	15.00	24.00	39.00
Wesson	25.00	3.00	28.00
Zion Hill	15.00	89.85	104.85
	1957.69	1435.25	3392.94

COVINGTON

Calhoun	6.50		6.50
Collins	301.62	28.36	330.98
Leaf River	23.00	19.35	42.35
Lebanon		2.10	2.10
Mt. Horeb	13.65	6.20	19.85
Mt. Olive	70.00	74.39	144.39
New Hope	5.00	17.00	22.00
Rock Hill	12.81	6.00	18.81
Salem	462.32	28.30	490.62
Sanford	12.45		12.45
Seminary	120.00	73.25	193.25
Union Senior	17.00	4.00	21.00
Willow Grove	5.25	5.00	10.25
Ora		6.73	6.73
	1049.60	270.68	1320.28

DEER CREEK

Deer Creek Association	130.00		130.00
Anguilla	27.65	60.50	88.15
Arcola	119.88	30.28	150.16
Belzoni	615.16	864.12	1479.28
Cary		5.00	5.00
Catchings	32.00	14.54	46.54
Darlove		5.50	5.50
Four Mile	8.00	5.00	13.00
Glen Allen		4.40	4.40
Gooden Lake		19.85	19.85
Greenville, 1st	419.85	946.27	1366.12
Greenville, Riverside		24.61	24.61
Greenville, Tabernacle	60.00	31.00	91.00
Hollandale	132.50	175.11	307.61
Isola		14.00	14.00
Issaquena	5.83	4.00	9.83
Leland	1859.87	2537.74	4397.61
Priscilla		5.00	5.00
Rolling Fork	332.66	98.28	430.94
Silver City		20.15	20.15
Spanish Fort		5.00	5.00
Swiftwater		15.00	15.00
Str. Bayou		11.00	11.00
Valley Park	5.50	2.50	8.00
Wildwood		8.15	8.15
	3618.90	5037.00	8655.90

DESOTO

DeSoto County Association	17.00		17.00
Ebenezer	9.00	20.00	29.00
Eudora	52.45	11.94	64.39
Hernando	60.00	179.71	239.71
Horn Lake	42.00	11.50	53.50
Macedonia		3.00	3.00
New Prospect	5.80	3.25	9.05
Oak Grove		5.67	5.67
Pleasant Hill	10.87	7.55	18.42
State Line		40.80	40.80
	180.12	297.42	477.54

FRANKLIN

Bude	20.00	30.75	50.75
Concord	5.00	81.40	86.40
Damascus	6.78		6.78
Eddiceton	25.00		25.00
Fort Adams		36.00	36.00
Hamburg		3.90	3.90
Hopewell		14.48	14.48
Lucien		68.00	68.00
Meadville		30.00	30.00
McCall Creek	8.00	72.00	80.00
Mt. Zion		23.00	23.00

Scooba -----	----	21.30	81.67	102.97
	42.72	87.34	186.17	316.23
	LAFAYETTE			
Lafayette County				

LAFAYETTE

[illegible]

(Continued on Page Seven)

1942.
102.97
316.23

20.00
18.77
12.00
206.22
6.25
86.75
501.15
18.00
20.35
8.00
75.60

973.09

5.00
13.57
22.64
37.36
5.10
1.00
29.36
3.32
81.20
14.25
28.00
283.84
50.65
12.02
18.70
183.71
2.40
335.16
373.80
387.00
469.32

779.77

233.88

374.01
88.07
27.30
16.70
1.55
93.18
498.58
62.10
41.00
129.64
128.19

331.37

17.36
2.55
145.06
32.22
6.55
57.50
11.67
170.15
271.52
25.34
11.25
45.50
14.00
16.15
4.85

825.42

21.31
554.21
10.68
4.85
33.95
366.70
24.33
10.87
21.00
55.78
7.11
11.60
11.25
51.55
8.00
48.74
26.12
7.42
3.24
35.38
39.50
72.07
237.10
170.52

833.28

4.80
16.49
20.82
77.00
40.28
129.00
46.73
1.70
42.50

Thursday, July 23, 1942.

THE BAPTIST RECORD

7.

MISSISSIPPI BAPTIST CONVENTION BOARD RECEIPTS, JAN. 1942 THROUGH JUNE 1942 (Continued from Page Six)

RECEIPTS, JAN. 1942 THROUGH JUNE 1942					MADISON					Salem					Sardis					Spring Creek				
(Continued from Page Six)																								
Glendale	76.57	49.20	29.06	154.83	Canton, Center	17.00	72.78	39.25	129.03	Beulah	4.00	2.45	4.00	2.45	4.00	2.45	4.00	2.45	4.00	2.45				
Good Hope		13.85		13.85	Canton, 1st	1812.28	708.02	162.50	2682.80	Bethel	40.00	33.27	28.55	101.82	40.00	33.27	28.55	101.82	40.00	33.27				
Greens Creek		7.25	27.00	34.25	Farmhaven		15.56		15.56	Clarke, Venable	432.31	492.71	744.60	1669.62	432.31	492.71	744.60	1669.62	432.31	492.71				
Greenville	4.00			4.00	Flora		130.12	64.00	194.12	Mem. Decatur		8.50		8.50		8.50		8.50		8.50				
Hattiesburg, 1st	1818.30	510.74	1040.93	3369.97	Lone Pine	3.50	2.00		5.50	Bethel	60.60	50.62	49.00	160.22	60.60	50.62	49.00	160.22	60.60	50.62				
Hattiesburg,					New Hope		71.45		71.45	Chunky	125.00	100.34	150.33	375.67	125.00	100.34	150.33	375.67	125.00	100.34				
5th Ave.	450.00	123.85	105.10	678.95						Cross Roads		28.00	4.00	32.00		28.00	4.00	32.00		28.00				
Hattiesburg, 28th	2.84	1.26		4.10	Bunker Hill	125.00	31.75		156.75	Good Hope	8.55		4.55	13.10	8.55		4.55	13.10	8.55					
Hattiesburg, 38th	102.50	13.10	12.00	127.60	Clear Creek		5.37		5.37	Greenland		3.00	50.37	53.37		3.00	50.37	53.37		3.00				
Hattiesburg,					Columbia, East	12.50	55.25		67.75	Hickory	107.25	170.94	65.00	343.19	107.25	170.94	65.00	343.19	107.25	170.94				
Immanuel	137.20	177.22	24.00	338.42	Columbia, 1st	729.47	374.50	561.50	1665.47	Lawrence		6.15		6.15		6.15		6.15		6.15				
Hattiesburg,					Columbia,					Liberty		3.80		3.80		3.80		3.80		3.80				
Main St.	1233.85	257.50	249.69	1771.04	North	10.33	16.00	15.00	41.33	Little Rock	15.00			18.80	15.00			18.80	15.00					
Hattiesburg,					Edna		5.00	2.75	7.75	Mt. Pleasant	7.40			7.40	7.40			7.40	7.40					
River Ave.	84.00	33.00	86.00	203.00	Foxworth	100.00	6.79		106.79	Mt. Vernon	3.08	3.30		6.38	3.08	3.30		6.38	3.08	3.30				
Hickory Grove		5.00	6.30	11.30	Greenville	10.00	5.00		15.00	New Ireland	2.65	4.35		7.00	2.65	4.35		7.00	2.65	4.35				
Lumberton	180.00	241.45	83.28	504.73	Hurricane Creek		5.00		5.00	Newton	23.27	3.65	133.00	159.92	23.27	3.65	133.00	159.92	23.27	3.65				
Macedonia	40.00	2.75	41.00	83.75	Improve		48.80		48.80	Pine Grove	460.00	206.08	234.50	900.55	460.00	206.08	234.50	900.55	460.00	206.08				
Mars Hill	2.35	2.12		4.47	Kokomo		12.28	44.75	57.03	Pleasant Hill		5.00		5.00		5.00		5.00		5.00				
McLaurin		19.83		19.83	New Hope		5.00		5.00	Rock Branch		10.40		10.40		10.40		10.40		10.40				
Military	8.78			8.78	Oloh	5.00	2.40	50.00	57.40	Stratton	37.00	31.03	16.00	84.03	37.00	31.03	16.00	84.03	37.00	31.03				
Oral	50.00	13.25	58.50	121.75	Sandy Hook		9.00		9.00	Union	16.10			16.10	16.10			16.10	16.10					
Perkinson	90.00	71.31	63.00	224.31	Spring Cottage		5.00	3.00	8.00		80.00	245.72	228.43	554.15	80.00	245.72	228.43	554.15	80.00	245.72				
Petal Harvey	203.40	57.20	27.00	287.60																				
Providence	125.00	10.00		135.00																				
Purvis	50.00	24.00	51.00	125.00	Byhalia	150.00	181.07	51.00	382.07															
Richburg	5.00	26.90	9.00	40.90	Carey Chapel	5.00	17.00		22.00	Canaan	4.70	9.80		14.50	4.70	9.80		14.50	4.70	9.80				
Summerland		10.60	4.45	15.05	Coldwater		18.76		18.76	Hopewell		4.50		4.50		4.50		4.50		4.50				
Sumrall	27.00	38.45	36.00	101.45	Holly Springs	1118.41	759.00	356.83	2234.24															
Wiggins	91.54	54.46	6.00	152.00	Macedonia		5.00		5.00															
Zion Hill		60.32	61.50	121.82	New Harmony			1.00	1.00	Noxubee County		20.00		20.00		20.00		20.00		20.00				
	4938.61	1900.15	2198.31	9037.07	Pleasant Grove	8.00	21.60	15.00	44.60	Association														
LEE					Potts Camp		4.00		4.00	Brooksville	51.98	161.60	123.12	336.70	51.98	161.60	123.12	336.70	51.98	161.60				
Lee County Asso-					Slayden	22.00	23.00	19.00	64.00	Concord	44.70	12.55	11.15	68.40	44.70	12.55	11.15	68.40	44.70	12.55				
ciation		3.00	3.00	6.00						Elon	22.50	1.00	5.00	28.50	22.50	1.00	5.00	28.50	22.50	1.00				
Auburn		10.00		10.00	MISSISSIPPI	1303.41	1029.43	442.83	2775.67	Mashulaville	15.00	21.45	15.40	51.85	15.00	21.45	15.40	51.85	15.00	21.45				
Belden		4.00		4.00	Amite River		50.00	7.50	57.50	Macon, 1st	10.00	74.41	127.75	212.16	10.00	74.41	127.75	212.16	10.00	74.41				
Bissell	15.67	42.55		58.22	Berwick	62.18	28.95	60.00	151.13	Shuqualak		26.80	44.00	70.80		26.80	44.00	70.80		26.80				
Brewer	5.00			5.00	Bethel		3.35		3.35															
Euclatubba	25.25			25.25	Centreville	75.00	58.25	23.00	156.25															
Guntown		11.30	56.68	67.98	Crosby	90.35	170.72	101.12	362.19															
Harrisburg		35.00		35.00	East Fork		6.66	8.00	14.66	Oktibbeha County		20.00		20.00		20.00		20.00		20.00				
Nettleton	6.06	24.00	3.00	33.06	Ebenezer	19.51	174.25	20.00	213.76	Association		5.00		5.00		5.00		5.00		5.00				
Plantersville	45.79	108.95		154.74	Gallilee	202.56	175.83	213.00	591.39	Adaton	32.00	48.20	44.00	124.20	32.00	48.20	44.00	124.20	32.00	48.20				
Richmond		3.00		3.00	Gillsburg	19.15	85.79		104.94	Bethesda			3.25	3.25			3.25	3.25						
Saltillo	25.12	70.86	7.50	103.48	Hebron		19.96	3.00	22.96	Double Springs		8.25	10.00	34.35		8.25	10.00	34.35		8.25				
Shannon		40.00		40.00	Liberty	232.25	334.11	97.00	663.36	Long View	16.10		10.00	106.00	16.10		10.00	106.00	16.10					
Sherman	95.21	144.35	64.00	303.56	Mars Hill	184.39	255.59	78.00	517.93	Maben	45.00	27.00	34.00	28.30	45.00	27.00	34.00	28.30	45.00	27.00				
Temple Grove		6.25		6.25	Memorial		2.50	12.00	14.50	Morgan Chapel		16.30	12.00	28.30		16.30	12.00	28.30		16.30				
Tupelo, Cal-					Mt. Olive	93.28	88.43	43.00	224.71	Salem	6.50	26.50	63.00	96.00	6.50	26.50	63.00	96.00	6.50	26.50				
vary	1658.89	1402.93	755.50	3817.32	Mt. Pleasant			35.00	35.00	Self Creek		5.00		5.00		5.00		5.00						

MISSISSIPPI BAPTIST CONVENTION BOARD
RECEIPTS, JAN. 1942 THROUGH JUNE 1942
 (Continued from Page Seven)

PERRY				
Beaumont	30.00	3.70	---	33.70
Brewer	4.75	---	---	4.75
Indian Springs	---	---	5.00	5.00
Janice	---	5.00	---	5.00
New Augusta	100.00	24.21	125.00	249.21
Progress	11.00	4.00	11.00	26.00
Prospect	5.00	---	---	5.00
Richton	150.00	59.40	125.00	334.40
Runnelstown	15.54	---	---	15.54
Seminary	11.05	1.50	---	12.55
Union	4.03	9.46	5.25	18.74
	331.37	107.27	271.25	709.89

PIKE				
Balachitto	---	5.25	---	5.25
Bogue Chitto	5.00	---	---	5.00
Fernwood	22.97	33.95	13.00	69.92
Friendship	120.00	38.15	100.00	258.15
Magnolia	274.60	41.50	172.00	488.10
McComb, Central	267.25	145.81	110.60	523.66
McComb, East	150.00	102.85	185.00	437.85
McComb, 1st	1960.96	1518.57	197.00	3676.53
McComb, South	175.00	25.20	5.00	205.20
Mt. Zion	---	2.01	---	2.01
Navilla	37.44	17.05	---	54.49
Osyka	85.81	30.15	---	115.96
Progress	---	71.43	4.00	75.43
Silver Creek	---	16.97	28.21	45.18
Silver Springs	---	8.00	---	8.00
Summit	72.00	51.25	---	123.25
Tangipahoa	89.18	68.25	55.45	212.88
Terrys Creek	128.20	---	---	128.20
Union	2.15	1.50	---	3.65
	3390.56	2177.89	870.26	6438.71

PONTOTOC				
Algoma	43.00	8.07	13.00	64.07
Bethel	2.00	---	---	2.00
Buchanan	3.89	---	---	3.89
Cary Springs	5.00	---	---	5.00
Duncan Creek	---	---	---	---
Thaxton	17.50	---	---	17.50
Emanuel	4.75	---	---	4.75
Ecu	8.05	5.70	---	13.75
Furrs	---	2.50	---	2.50
Hurricane	37.09	14.17	---	51.26
Liberty	---	20.52	---	20.52
Locust Hill	3.70	---	---	3.70
Longview	10.00	17.25	---	27.25
Macedonia	4.00	---	---	4.00
New Hope	3.25	---	---	3.25
Piney Grove	18.55	---	---	18.55
Pontotoc	387.38	561.99	178.31	1127.68
Cherry Creek	32.02	22.71	11.00	65.73
Randolph	---	14.70	---	14.70
Shady Grove	10.00	---	---	10.00
Springville	---	6.00	---	6.00
Tocopolia	---	91.05	12.00	103.05
Toxish	67.06	80.19	21.11	168.36
Turnpike	2.00	2.50	---	4.50
Woodland	---	3.00	---	3.00
Zion	---	45.63	8.00	53.63
	659.24	895.98	243.42	1798.64

PRENTISS				
Baldwyn	47.09	56.26	2.00	106.35
Booneville	325.00	124.55	2.78	452.33
Candler's Chapel	---	---	5.00	5.00
Gaston	9.46	---	42.22	51.68
Mt. Olive	---	9.10	12.00	21.10
Oak Hill	1.00	1.00	---	2.00
Osborne Creek	---	5.17	---	5.17
Thrasher	17.00	15.00	---	32.00
Wheeler	---	1.25	2.00	3.25
	399.55	212.33	66.00	678.88

RANKIN				
Rankin County Association	4.00	---	---	4.00
Antioch	23.00	10.25	18.50	52.75
Bethel	2.00	7.00	---	9.00
Brandon	120.00	170.10	74.10	364.20
Briar Hill	87.78	83.15	29.00	199.93
Cato	---	5.00	29.50	34.50
Clear Branch	19.50	60.10	22.50	102.10
Clear Creek	---	40.28	11.00	51.28
Concord	---	3.67	---	3.67
County Line	15.00	4.00	50.00	69.00
Dry Creek	---	11.00	3.00	14.00
Eastside	---	5.75	5.00	10.75
Fannin	38.00	8.00	---	46.00
Gallilee	10.00	---	---	10.00
Hickory Ridge	5.00	29.25	27.05	61.30
Holly Bluff	---	---	1.00	1.00
Leesburg	---	10.55	49.00	59.55
Liberty	---	8.51	---	8.51
Mizpah	8.50	15.30	1.75	25.55
Mt. Creek	---	63.54	12.00	75.54
Mt. Pisgah	25.00	3.26	40.00	68.26
Pearl City	---	16.66	---	16.66
Oakvale	56.98	97.95	28.00	182.93
Pearson	25.00	33.45	20.50	78.95
Pelahatchie	60.00	79.38	83.00	222.38
Puckett	---	---	6.00	6.00
Rehoboth	24.85	5.00	---	29.85
Richland	---	26.45	118.33	144.78
Rock Bluff	23.99	---	---	23.99
Rock Hill	---	15.16	24.19	39.35
Star	24.00	72.80	47.30	144.10
Steen's Creek	115.09	140.35	102.80	358.24

Union			
6.00	26.00	32.00	
687.69	1031.91	829.52	2551.12

RIVERSIDE			
Riverside Association	---	30.00	30.00
Belen	---	5.25	50.00
Catchings	16.00	---	16.00
Clarksdale	1177.60	202.41	157.01
Crowder	37.00	128.82	12.00
Darling	---	8.00	8.00
Dundee	---	5.00	5.00
Hollywood	3.40	17.60	30.35
Jonestown	---	47.13	30.00
Lambert	43.75	52.70	59.00
Lula	---	111.43	122.34
Lyon	391.70	292.00	331.00
Marks	220.04	200.28	86.67
Sledge	16.25	11.65	108.50
Tunica	---	126.02	299.50
Walnut	---	35.00	---
	1905.74	1273.29	1286.37

SCOTT			
Bethlehem	25.00	16.00	41.00
Branch	---	1.38	34.37
Clifton	5.65	---	5.65
Ephesus	---	3.75	3.75
Forest	937.88	177.01	61.00
Good Hope	4.00	8.75	12.75
Harperville	134.17	56.89	47.25
Hebron	---	---	25.00
Hopewell	8.39	6.61	15.00
Jerusalem	50.00	11.89	61.89
Lake	52.24	32.61	9.00
Liberty	---	18.75	18.75
Morton	199.99	165.81	354.00
Mt. Olive	---	---	1.00
Oak Grove	16.20	---	16.20
Pulaski	3.80	---	3.80
Ridge	3.05	4.00	6.05
Salem	---	3.75	3.75
Sardis	---	---	6.67
Springfield	66.00	103.95	34.67
Steele	3.00	---	3.00
	1509.37	611.15	579.01

SIMPSON			
Antioch	14.55	---	6.00
Athens	10.53	---	1.00
Beulah	4.50	4.00	8.70
Bethlehem	19.05	16.30	21.00
Braxton	15.50	94.09	20.00
Coat	---	3.75	3.75
D'Lo	---	12.00	12.00
Goodwater	---	8.60	22.50
Goshen	1.00	---	1.00
Harrisville	---	---	---
Liberty	15.30	8.17	88.00
Holly Grove	---	---	5.00
Kennedy Springs	6.00	---	6.00
Macedonia	10.20	---	10.20
Magee	520.25	496.05	316.00
Mendenhall	305.00	78.67	106.00
Mt. Zion	4.00	55.21	59.21
New Bethlehem	---	3.50	3.50
New Hope	8.47	---	8.47
New Zion	19.26	---	16.00
Oak Grove	---	1.75	6.00
Pinola	14.00	39.22	37.50
Pine Grove	17.15	1.00	31.50
Pleasant Valley	---	6.55	6.55
Pleasant Hill	11.70	6.55	22.50
Poplar Springs	---	13.00	13.00
Shivers	---	10.00	10.00
Siloam	---	1.00	1.00
Stonewall	5.00	32.37	37.37
Strong River	1.66	15.77	8.76
	1003.12	907.55	715.46

SMITH			
Beaver Dam	1.00	---	1.00
Bethel	1.75	---	1.75
Beulah	2.98	10.57	13.55
Center Hill	1.00	---	1.00
Concord	22.76	---	22.76
Goodwater	29.47	---	2.00
Harmony	18.00	14.00	2.00
High Hill	1.00	---	1.00
Leaf River	---	24.40	24.40
Liberty	---	3.45	3.45
Lorena	14.14	3.00	17.14
Mize	24.00	5.00	29.00
Oak Grove	13.00	5.00	18.00
Pleasant Hill	2.00	---	1.00
Pulaski	---	---	20.25
Raleigh	25.00	20.70	4.00
Rose Hill	---	---	3.00
Sardis, Polkville	6.83	7.46	14.29
Sharon	2.15	---	2.15
Sylvan Grove	50	---	50
Sylvarena	50	40.44	9.00
Taylorville	16.67	128.79	95.10
White Oak	---	34.10	---
Wilkinson	---	---	---
Memorial	15.95	5.70	5.00
Zion	11.00	---	5.00
	209.70	302.61	146.35

SUNFLOWER			
Sunflower Association	---	30.00	30.00
Bethany	---	5.06	5.06
Bethel	6.00	12.00	24.00
Blaine	28.50	30.97	13.00
Dockery	23.10	18.00	19.00
Doddsville	31.00	74.25	37.00
	209.70	302.61	146.35

Drew	721.62	402.17	201.00	1324.79
Fairview	43.55	122.75	24.00	190.30
Indianola	990.19	116.62	203.67	1310.48
Inverness	50.00	249.85	41.00	340.85
Jones, Bayou	2.25	12.75	112.00	127.00
Moorhead	120.00	1262.35	1064.00	2446.35
New Hope	7.00	28.22	3.00	38.22
Rome	---	12.89	57.00	69.89
Roundaway	---	24.75	---	24.75
Ruleville	157.62	189.09	111.04	457.75
Sunflower	361.43	233.73	70.33	665.49
	2542.26	2825.45	1980.04	7347.75

TALLAHATCHIE			
Tallahatchie County Association	---	20.50	20.50
Bethany	5.00	5.00	10.00
Brazil	---	8.00	8.00
Cascilla-Ashland	---	1.50	1.50
Charleston	403.60	274.20	247.00
Corinth	---	---	12.00
Friendship, No. 1	3.30	---	8.00
Friendship, No. 2	---	23.50	12.40
Mt. Pisgah	10.41	---	5.00
New Life	---	10.85	10.85
Paul	5.50	5.00	10.50
Payne	---	8.00	8.00
Phillip	18.23	27.50	20.00
Spring Hill	11.00	12.00	32.00
Summer	387.60	93.08	63.75
Tutwiler	8.45	68.21	67.70
Webb	225.00	110.72	40.00
	1078.09	668.06	579.85

TATE			
Tate County Association	---	9.50	9.50
Arkabutla-Hopewell	10.60	19.60	17.00
Coldwater-Central	105.00	191.18	416.00
Ebenezer	2.00	---	2.00
Evansville	---	6.44	6.44
Flag Lake	---	5.00	5.00
Evansville	---	4.00	4.00
Mt. Zion	5.00	37.25	42.25
New Hope	4.66	3.50	8.16
Senatobia	165.88	246.25	412.13
Wyatte	114.30	---	25.00
	407.44	518.72	458.00

TIPPAH			
Chalybeate	4.65	39.27	

MISSISSIPPI BAPTIST CONVENTION BOARD
RECEIPTS, JAN. 1942 THROUGH JUNE 1942
(Continued from Page Eight)

Blue Springs	7.82	7.82		
Center	18.70	18.70		
Fredonia	26.00	23.81	4.00	53.81
Glenfield	25.61	9.00	7.00	41.61
Ingomar	76.31		16.18	92.49
Jericho		17.74		17.74
Locust Grove		7.00		7.00
Myrtle	94.36	50.30	79.35	224.01
New Albany	494.50	489.42	474.23	1458.15
New Prospect		23.30		23.30
Oak Grove		7.40		7.40
Old Oak Grove			12.50	12.50
Pleasant Hill			1.00	1.00
Wallerville	42.00	21.60	38.50	102.10

758.78 697.05 638.76 2094.59

Crystal Springs	96.32	92.62	105.00	293.94
Dinan	7.50	1.50		9.00
Knox	40.50	34.94	6.00	81.44
Lexie	59.50	101.96	91.00	252.46
Magee's Creek		16.50	6.00	22.50
Mesa		6.00		6.00
New Zion	90.00	63.50	50.00	203.50
Salem	10.00	29.56	42.65	82.21
Tylertown	717.30	724.70	435.45	1877.45
Union		2.05		2.05
Zion			3.00	3.00

1021.12 1073.33 739.10 2833.55

Wayne County Association	5.47	5.47		
Bucatanua	34.50	90.72	24.00	149.22
Chicora	3.00			3.00
Clara	69.73	15.75		85.48
Clear Creek			2.00	2.00
County Line	15.75			15.75
Denham	12.00	3.85		15.85
Eucutta		2.50		2.50
Evergreen	5.50			5.50
Mt. Zion	36.15			36.15
Pleasant Grove	22.70			22.70
State Line	75.00	19.35	5.00	99.35
Waynesboro	197.57	92.85	145.00	435.42

471.90 230.49 176.00 878.39

Winston County Association	21.00	21.00		
Bethel	18.15	2.00	27.07	47.22
Calvary	30.00	19.76	19.00	68.76
Camp Ground			5.00	5.00
Ellison Ridge		9.50		9.50
Enon			20.00	20.00
Good Hope	24.00	2.50	9.10	35.60
Hopewell	5.00	9.86		14.86
Liberty	45.74	2.20		47.94
Louisville	1005.30	298.05	271.97	1575.32
Mt. Carmel				
Noxapater	194.56	87.88	33.25	315.69
Murphy Creek		1.75		1.75
Poplar Flat	13.00	3.00	13.00	29.00
Union Ridge	3.00		3.00	6.00

1338.75 457.50 401.39 2197.64

Bethel	5.00	20.00	25.00	
Big Springs	2.00		2.00	
Coffeeville	97.46	91.50	125.00	313.96
Dividing Ridge			4.00	4.00
New Hope		5.28	5.00	10.28
Oakland	32.86	63.86	46.50	143.22
Scobey	12.00	15.58		27.58
Scuna Valley	4.00			4.00
Sylvarena	13.75	5.00	14.25	33.00
Tillatoba		26.37		26.37
Union	20.00	25.00		45.00
Water Valley	290.00	319.10	133.00	742.10
Wayside	13.97			13.97

848.04 558.69 347.75 1390.48

Anding	16.31	91.00	107.31	
Bentonla	40.00	33.99	51.00	124.99
Bethlehem	10.50	7.60	5.00	23.10
Bethel-Black Jack	38.98	214.85	77.50	331.33
Center Ridge	16.00	7.17	19.00	42.17
Concord	55.37	64.72	95.00	215.09
Eden	87.56	85.65	139.70	312.91
Hebron		36.56	57.00	94.56
Holly Bluff	7.50	18.25	33.25	59.00
Liverpool	30.00	37.29		67.29
Melrose	4.00	17.00	21.00	42.00
Oak Grove	3.50		6.75	10.25
Ogden	4.38	14.00		18.38
Providence	11.00			11.00
Rocky Springs		3.00	14.50	17.50
Satartia			56.00	56.00
Short Creek	11.00		11.00	22.00
Yazoo City	659.67	198.93	399.50	1258.10

979.46 755.32 1077.20 2811.98

Bethel	57.45	78.40	19.00	154.85
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ANOTHER PASTOR JOINS EVERY
FAMILY PARADE

The people at Eastfork are very enthusiastic about the Every-Family Plan and I am sure it will prove very profitable to our church in every way. They have already shown greater interest for our work as a whole. I am hoping to soon have all of my churches on this very profitable plan. You will be hearing from us in the future."



REV. J. PRICE BROCK
loved Mississippi, a state where Baptists thrive well.

Yours in Christ,
J. PRICE BROCK.

Clinton

Pastor James L. Sullivan was in a meeting at New Hebron and this gave us the privilege of spending Sunday at home as well as preaching for the Clinton people. We consider the Clinton pastorate one of the most important pastorates in the state of Mississippi, for it touches people in every section of the state.

Clinton is and has been one of our EVERY FAMILY churches for several years and still likes it.

Hinds County circulation is now listed as follows: Beulah 1; BETHESDA 58; BYRAM 17; CLINTON 155; Edwards 1; CALVARY 788; PARKWAY 151; Davis Memorial 4; North Side Jackson 3; VAN WINKLE 44; Griffith 17; Jackson First 68; Jackson Misc. 37; SOUTHSIDE 55; LEARNED 16; Oakley 1; Old Men's Home 2; POCAHONTAS 20; DANIELS 12; Bolton 1; RAYMOND 61; Salem 2; TERRY 75; Utica 6.

Southwest Mississippi Baptist Assembly

Duties were so pressing that we found it impossible to attend all of the sessions of the Southwest Mississippi Baptist Assembly. But we did take time to go down there for fellowship with those in attendance.

We were privileged to hear Dr. T. D. Brown in an inspiring sermon. Several pastors were on hand and we were told that the attendance was almost more than the sleeping capacity of Percy Quin Park.

Dr. Wyatt Hunter of the First Church, McComb, was kind enough to take and return us to and from McComb.

Pike County Record readers are as follows: FERNWOOD 31; McComb First 37; McComb Central 25; EAST McCOMB 103; MAGNOLIA 75; Summit 10; Moaks Creek 26; EAST FORK 91; Progress

Double Springs	8.65	16.11	24.76
Eupora	150.00	76.19	136.00
Fellowship		14.17	
Hebron	4.00		2.00
Mantee	10.00	46.00	
Mathiston	60.00	21.55	30.00
Mt. Pleasant		2.90	
New Hope	47.55		47.55
Sabougla	5.50	9.65	
Sapa	17.50		10.50
Spring Creek	7.67		
Tomnolen		1.40	
Walthall		8.56	19.00

359.67 267.47 280.16 907.30
Miscellaneous Gifts 7.00 1142.24 13.00 1162.24

Totals-Jan. 1942
Through
June, 1942 \$85955.29 \$80697.57 \$48809.27 \$215462.13

If any correction is needed to be made do not hesitate to write this office about same and we will gladly make it.

REMEMBER THE BAPTIST BIBLE INSTITUTE
W. W. Hamilton, New Orleans

The trustees of the Baptist Bible Institute meet soon to select a new president, and many will be praying that they may be guided to God's own man for the time and place, and that this great school may go on increasingly in its training and missionary task. Judging from the applications already received there will be a large enrollment, and already the apartments for married students have nearly all been taken.

The school and the Baptists of the city are most happy that the widely known and loved W. Plunkett Martin, now of Richmond, Va., will be associated with Prof. E. O. Sellers in the music department. Mr. Martin was at one time associated with the St. Charles Avenue church in New Orleans. A prayer of thanksgiving should go up to God daily for the faculty of the Institute.

The outstanding needs of the B. B. I. which should be on our prayer-list are: (1) Meeting of the \$2340 interest due July 31. (2) Freedom from debt before 1945. (3) Table-guest scholarships for worthy and needy students. (4) Funds for carrying on practical activities in New Orleans and needy mission fields. (5) A fireproof library building for protecting and preserving the Institute's thousands of priceless volumes. (6) Gifts and bequests for endowment toward insuring the Institute's work and place in the history of Southern Baptists.

BR

Agricola: Dr. Green W. Strother did the preaching, and Joe Daniel led the singing in our meeting. There were 31 professions of faith in Christ, nine additions by letter and one addition by statement. Brother Daniel was with us a week in advance of the meeting helping us with our music. He is director of music for the Coliseum Place Baptist Church, New Orleans.—Eugene I. Farr, pastor.

1; PRICEDALE 39; Union Church 5; Friendship 22; Silver Creek 2; Bluff Springs 1.

Coats Church, Simpson County

It was the editor's privilege to be with the good people of Coats in a revival meeting and surely no preacher was ever treated with more kindness and courtesy. Business men in Magee who have membership at Coats left their business and attended with regularity.

Rev. Guy Little is not only the pastor, but is the beloved pastor.

Simpson County now has Record readers as follows: BETHLEHEM 22; BRAXTON 39; PINOLA 53; D'Lo 13; Kennedy Springs 10; MAGEE 94; MENDENHALL 74; Pine Grove 5; PLEASANT HILL 15; Sanatorium 1; Shivers 6; STRONG RIVER 13; County Line 8; Jupiter 10; PLEASANT VALLEY 35; HARRISVILLE 52; STONEWALL 11; ANTIOCH 15; COATS 9.

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Sunday School Lesson

Prepared By
BRACY CAMPBELL

Lesson For July 26
GOD'S COVENANT WITH NOAH
Genesis 6-9

Printed Text: Genesis 9:1-16

Introduction.

Beginning with the lesson of July 12, wherein is told the story of temptation and sin in the garden of the Lord, the story of our race is one of tragedy and degeneration. In that lesson we studied the genesis of sin, and saw how in its genesis it was deceitful under the direction of the father of it, and that its consequences are the poisoning of the springs of life so that all the waters of being which afterwards flow from those springs are polluted and potent in their power to paralyze and petrify the heart. We saw in that lesson our first mother parleying with temptation, and we realized that she was playing with the fires of hell. We saw her yield to the tempter and choose to disobey God for what she judged to be a better way than His. Let us learn from what her choice on this occasion made her, that our choices mould us, and that not only, but they publish us as well. By our choices we declare and publish what we are and become confirmed in the character of which our choice is characteristic. The characters we are, allowed to run their normal courses and unless constrained by some other force, determine the choices we make again, and these in turn confirm us in what we are, and develop us into confirmed examples of the folks our actions distinguish.

Our children grow up about us and the homes we make them are the homes that such people as we must make. The cultural background out of which our children grow is that which such people as we must make. If in character we are insincere, our actions, our speech, our lives, our homes will be insincere. The waters of an insincere life our children must drink, the bread of an insincere life our children must eat; the desires of an insincere life our children must feel, the choices of an insincere life must bend and incline the lives of our children. So it was in the lives of the children of our first parents. The path of degradation in which the mother set her feet and into which she guided the feet of her husband back there in the garden led downward and hellward for her children. All the world of moral beings corrupted itself before God. In our lesson today we reach and happily pass the deadly depth to which sin brought our family in the ante-deluvian world. I, Sin Indulged In Finally Completely Petrifies the Heart.

Read the chapters included in the longer lesson and observe the truth of this statement. The iron on the anvil of the blacksmith, being allowed to cool, becomes stubborn against the fashioning blows of the workman's hammer. The fluid concrete mixture takes the contour of the enclosing moulds, but being allowed to set, can no longer be led into other forms, but must be broken and reduced to rubble if it cumbers the ground. The

clay of the potter dries out and becomes hardened till it will not yield to the master's fashioning fingers. So in the chilling frosts of sin the heart becomes frozen into an unyielding hardness against the sunlight of the love of God. So in the torrid fires of sin the soul becomes baked into a brick-like brittleness which will yield to no tender fashioning touch.

The builders of the new must needs clear the old away to make room for the new. The state prison which once stood where the capitol building of Mississippi now stands had to be razed before the new building could be erected. The old buildings which once stood where the splendid new capitol of Louisiana now stands could not be allowed to stand if the beautiful new building was to be raised there. "The old order passeth, yielding place to the new." People who have become so bad that even the grace of God cannot soften them, people who have become irretrievably vicious, irredeemably wicked, must be extirpated from the earth if the good are to have a chance.

II. God Walks and Works in Accord With His Own Laws of Life.

His is of course the lawmaker, and can suspend His law or supersede its operation, if He sees fit to do so. I mean to say that He is not the slave of His own creation. But He governs the universe by law, and the laws of nature are the thoughts of God. In accord with those laws He moved in the matter of the flood. If the race was to have a new chance, the wicked and corrupt must be wiped out. So brutish had they become that every imagination of their hearts was only evil continually, and they must be rooted up if a better planting was to grow in the world.

III. The Flood a Blessing From God.

Does that statement appear harsh? In no other way could the race have had a fresh and new and unshackled start. God wiped the slate clean and gave Mankind another chance, and it was a case of another chance or destruction. The God of mercy made things new for man. A moral cancer had to be excised, and the loving hand of the Great Physician did it. When depraved and confirmed criminals die, the chance for a better citizenry is thereby enhanced. Death is sometimes, yea, often, an inestimable blessing to families and communities.

IV. God Always Keeps His Promise.

Read the printed passage of His word to learn again what His promise to mankind is. No pressure was brought to bear upon Him that He should make a gracious promise. He made the promise because He was gracious. He makes an agreement with man in which He pledges Himself to the performance of deeds of love and mercy without the performance of which man would be helpless and hopeless, and then He requires so slight a response upon the part of man. Nothing that He asks of man, but he will be all the better for the doing of it. Does God ask man to forego the doing of any given thing? Man would be better and happier for the omission of the action forbidden even if there were no God. Does He command the doing of a certain thing? Man would be all the happier for the practice and performance of that thing even if there were no life beyond the grave, no hell to fear, no heaven to hope for.

MISSISSIPPI COLLEGE STUDENTS GET DEFERMENT

The plan at Mississippi College is not to keep men out of the service of their country, but to give them training which will better prepare them for service during the war and also for places of leadership when peace comes.

The Congress, the President and all branches of service approve this preparation before induction into service. To this end Mississippi College has adopted plans by which it might be possible for a student to complete his college course before being drafted.

Plan No. 1 is an accelerated program, and is recommended for the younger men who are not yet subject to draft. By this plan it is possible to complete a standard four-year course in two and three-quarter calendar years. This plan may be selected even though one of the other two plans might also be chosen. It is simply an intensified schedule arranged to shorten the time in college.

Plan No. 2. This is the Navy V-1 plan to allow all students to remain in designated colleges and receive training to become officers in the navy or air force. This enables underclassmen to remain in college from two to four years.

The plan, in brief, is this: The navy offers freshmen and sophomores, ages 17 through 19 years, a unique opportunity to become commissioned officers. They can apply for enlistment now as apprentice seamen, but stay in college and continue their studies. They will be given a classification examination after completing one and one-half calendar years' work in college, but they complete at least two years of college work. Those making good records and volunteering for aviation, will then go on active duty in training to become flying officers. The balance who qualify will complete their full college

V. The Bow of God's Promise.

"It was up there before the flood." Why not? And what then? God clothed it with a new significance, and since that time it stands as the reminder of the grace of God. So let it stand, and let the heart still leap up as the eyes behold it.

VI. Noah's Reward Was the Fruit of His Obedience.

Obedience is the mother of all virtues. The story of the lesson shows throughout that obedience to God is the important virtue of the whole lesson, and of all life.

course, obtain their degree and then go on active duty in training to become deck or engineering officers.

The advantage of the Navy V-1 Plan to a freshman or sophomore, age 17 through 19 years, is that he can serve his country and still remain in college. He can select his course of study and choose his branch of service. He has two excellent opportunities for commission. He can enlist in the navy and be sure he will reach the highest rank for which his capabilities qualify him, or if he goes into active service as an enlisted man he has a better chance to become a petty officer, or later, a commissioned officer.

Plan No. 3. This is the Air Force deferred service plan, which permits students to graduate from college. Men aged 18 to 26 inclusive who are, at the time of their enlistment enrolled as full-time undergraduate students in Mississippi College may be enlisted as privates in the air force enlisted reserve for appointment as aviation cadets and defer their senior year active duty and continue their college courses through graduation or until withdrawal from college. Seniors may complete their senior year. Juniors may complete their junior and senior years. Sophomores may continue through their sophomore, junior and senior years. Freshmen may continue through their freshman, sophomore, junior and senior years.

While it is not planned that students enlisted on a deferred basis will be needed before the end of the period provided in the deferred plan in the army air force reserve regulations, it still must be understood that in case of necessity the deferred status under army air force regulations may be terminated at any time by direction of the secretary of war.

Mississippi College will stress courses in Mathematics, Physics, Physical Education and other subjects which will be needed by young men who are preparing for places of leadership.

For generations, Mississippi College has been famous for the large number of leaders it has produced. Its aim is to continue to train the young men and women not only for jobs, but for lives of usefulness and service.

—BR—

Victories that are easy are cheap. Those only are worth having which come as a result of hard fighting. — Henry Ward Beecher.

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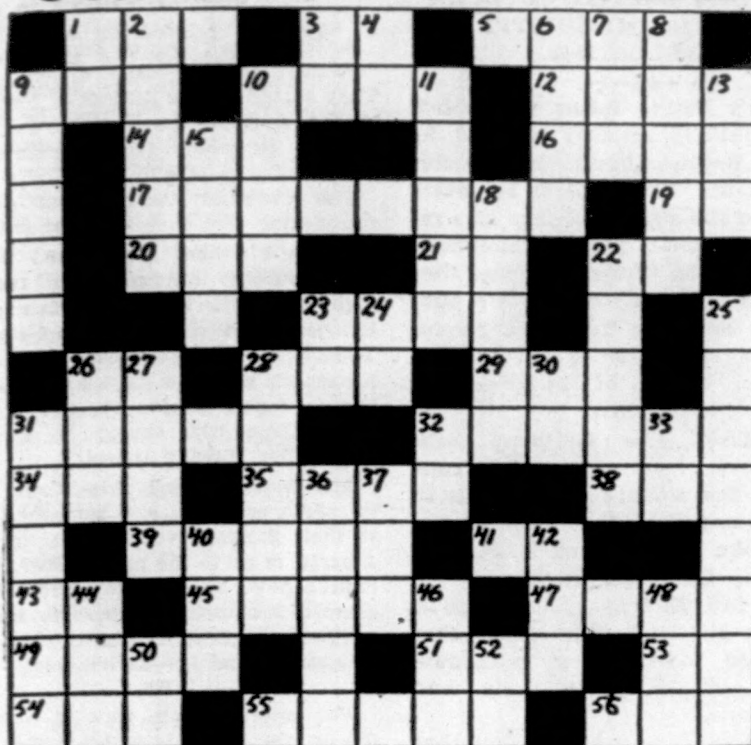
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OUR CROSSWORD PUZZLE



"Then said Jesus to those Jews which believed on Him, If ye continue in my word, then are ye my disciples indeed."—John 8:31.

PERSEVERANCE HORIZONTAL

- 1 "... other fell into good ground, and brought forth fruit," Matt. 13:8.
- 3 "But ... that received seed into the good ground," Matt. 13:23.
- 5 "is he ... heareth the word and understandeth it," Matt. 13:23.
- 9 "is ... for the kingdom of God," Luke 9:62.
- 10 "but if the ... have lost his savour, wherewith shall it be salted," Matt. 5:13.
- 12 City near Shema and Moladah, Josh. 15:26.
- 14 Edible fish of Japan and China.
- 16 "and so endure but for a ...," Mark 4:17.
- 17 "but for the meat which ... unto everlasting life," John 6:27.
- 19 "some ... hundredfold, some sixtyfold, some thirtyfold," Matt. 13:8.
- 20 "And it shall be as the chased ...," Isa. 13:14.
- 21 A Benjamite, I Chron. 7:12.
- 22 ... of the Chaldees, Gen. 11:28.
- 23 "and the ... of this world, and the deceitfulness of riches, choke the word," Matt. 13:22.
- 26 "Behold, a sower went forth ... sow," Matt. 13:3.
- 28 "As ... Father hath loved me, so have I loved you: continue ye in my love," John 15:9.
- 29 "but he that shall endure unto the ... the same shall be saved," Mark 13:13.
- 31 "Have salt in yourselves, and have ... one with another," Mark 9:50.
- 32 At the hinder part of a ship.
- 34 Household god (Roman myth).
- 35 "And have no ... in themselves," Mark 4:17.
- 38 "but the name of the wicked shall ...," Prov. 10:7.
- 39 "And ye ... know the truth, and the truth ... make you free," John 8:32.
- 41 "Salt is good: but if the salt have lost has savour, wherewith shall it ... seasoned," Luke 14:34.
- 43 "and the thorns grew ... and choked it," Mark 4:7.
- 45 Grandson of Phinehas, son of Eli, I Sam. 14:3.
- 47 "and catcheth away that which was ... in his heart," Matt. 13:19.
- 49 "And these are they which are sown on ... ground," Mark 4:20.
- 51 "But when ye pray, ... not vain repetitions," Matt. 6:7.
- 53 Symbol for gold.
- 54 "neither were they stedfast in ... covenant," Ps. 78:37.
- 55 "but that the world through him

might be ...," John 3:17.

56 "then cometh the wicked ... Matt. 13:19.

Our text is 1, 3, 5, 17, 26, 28, 29, 39, 41 and 55 combined.

VERTICAL

- 1 British India.
- 2 "I will ... things which have been kept secret from the foundation of the world," Matt. 13:35.
- 3 "He saith among the trumpets, ...," Job 39:25.
- 4 Hebrew deity.
- 6 "He that ... ears to hear, let him hear," Mark 4:9.
- 7 Servant of Solomon, Ezra 2:57.
- 8 Wife of Er, the eldest son of Judah, Gen. 38:6.
- 9 "such as hear the word, and receive it, and bring forth ...," Mark 4:20.
- 10 "And these are they by the way ... where the word is sown," Mark 4:15.
- 11 "taketh away the word that was sown in ... hearts," Mark 4:15.
- 13 "And ye shall be hated of all ... for my name's sake," Matt. 10:22.
- 15 "heareth the word, and ... with joy receive it," Matt. 13:20.
- 18 "others cut down branches from the ... and strawed them in the way," Matt. 21:8.
- 22 "good for nothing, but to be cast out, and to be trodden ... foot of men," Matt. 5:13.
- 23 Church.
- 24 Diphthong.
- 25 "If ye ... in my word, then are ye my disciples indeed," John 8:31.
- 26 Beverage.
- 27 "wherein shall go no galley with ...," Isa. 33:21.
- 28 Father of Abraham, Gen. 11:24.
- 30 New Testament.
- 31 "No man, having put his hand to the ... and looking back," Luke 9:62.
- 32 "But I say until you, Swear not ... all," Matt. 5:34.
- 33 Receiving office.
- 36 An olive-shell.
- 37 Girl's name.
- 40 "and because it ... no root, it withered away," Mark 4:6.
- 42 Compass point.
- 44 Food for the Hawaiians.
- 46 Color.
- 48 Pale.
- 50 Bone.
- 52 Northern state.

—BR—

Always do right. This will gratify some people and astonish the rest. — Mark Twain.



Can you answer the four Biblical questions below? One correct answer is passing; two are fair; three are good, and four perfect.

Washing of clothes was an ancient law. Where do we find this law, and how does it read?

Six great rewards were promised to Abraham, the sixth one known as the greatest. What was it?

When Joseph became prime minister, his name was changed to mean "supporter of life." What was this name?

Can you describe sackcloth?

FROM THE PENS OF GREAT MEN AND WOMEN!

"Lord of all being throned afar, Thy glory flames from sun to star; Center and soul of every sphere, Yet to each loving heart how near."
—Oliver Wendell Holmes.

(To know your Bible, read it daily.)

Number 17 of a series. For permanent record, clip and paste in scrapbook.

(Correct answers on page 15.)

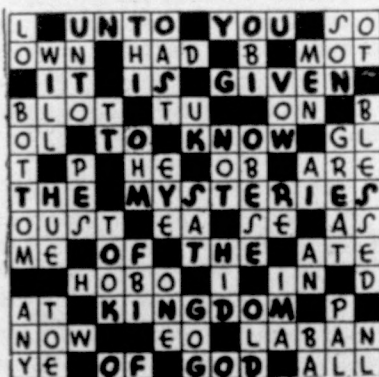
POPE

Beginning July 5th and continuing through July 10th Dr. David T. Cranford, of Charleston, Miss., assisted the pastor in a revival meeting. Good congregations marked the interest of the whole town. There were eight additions to the church, six of them by baptism, two by letter. Every man and every woman living in Pope is a member of some church. Every boy living in Pope, old enough to join the church by profession of faith, is a church member, except one about 14 years old. Every girl living in Pope, and old enough to join by profession of faith, is a church member. Pope will have to import some young people or wait for some to grow up before having any more for baptism.—J. R. G. Hewlett, Pastor.

ORDINATION OF BROTHER HARRY HANNAH

The Clinton Baptist Church at its meeting on July 1 authorized the meeting of an Examining Council to determine the qualifications of Brother Harry Hannah, one of its members, for the full work of the Gospel Ministry. The Council which met consisted of the following brethren: Dr. H. E. Spell, Rev. B. E. Padgett, Rev. E. Y. Soileau, Rev. T. R. Clark, Rev. A. L. Goodrich, Rev. R. A. Eddleman, Dr. P. I. Lipsey, Rev. Leroy Boland, Rev. W. S. Landrum, Dr. D. A. McCall, and Rev. James L. Sullivan. Brother Hannah was thoroughly and successfully examined concerning his experience of conversion, his call to preach, and his Christian beliefs. After due deliberation it was unanimously voted that he be recom-

Answer To Last Week's Puzzle



mended to the church for ordination. The night of July 15 was set for the time of the service of ordination.

At the ordination service three special messages were brought: First, "The Preacher and His Personal Life" by Dr. H. E. Spell; second, "The Preacher As Pastor of His People" by Dr. P. I. Lipsey; third, "The Preacher and His Message" by Rev. James L. Sullivan. The ordination prayer was led by Rev. J. R. Hitt. Other ministers taking part in the service and the laying on of hands were Rev. E. Y. Soileau, Rev. Benjamin Smith and Rev. Leroy Boland.

Brother Hannah has been recently called to the pastorate of the West Side Baptist Church in Macon, Mississippi, and will serve the Lord well in that place. He is truly a man of God and he is commended very highly to the fellowship of Mississippi Baptists.

JAMES L. SULLIVAN, Pastor,
Clinton Baptist Church.

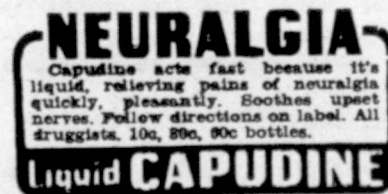
—BR—

Read your Baptist Record—What a man is not up on, he is down on.

"If John D. Rockefeller could become the richest man in the world without ever touching a drop of alcohol, the plea that drinking is at any time necessary to business success must be flimsy indeed. Being sober has never cost any man his job, or put him in debt, or made him forget his responsibility."—Royal F. Munger, financial editor of the Chicago Daily News.

—BR—

One never promotes the cause of the Kingdom of God by nursing his personal grievances.



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Sunday School Department

E. C. WILLIAMS, Secretary

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Let Us Sing

The Sunday School Board is offering, without charge, a copy of the new manual on church music—LET US SING—to any pastor who will agree to teach, or have the book taught in his church. Credit for the completion of this manual will be given upon fulfillment of the respective requirements in either the Sunday school or Training Union course.

Pastors desiring to take advantage of this offer should make their requests through either the Sunday school or Training Union department of the state and the book will be mailed out from the Baptist Book Store, Jackson.

This new manual on church music was put out by the Sunday School Board for the purpose of magnifying the place of music in public worship and to inspire the churches to secure competent leadership in this vital phase of their work.

As a further help in this direction, the third Southwide Church Music Emphasis Conference will be held at Ridgecrest, August 15-21. It will be great if many of our churches will send their music leaders and other representatives interested in the music department of their work.

Extension Work Phase

Mrs. Myrtle McKnight is the leader of the Extension Department work in Bolivar Association, as well as the superintendent of this department in her own church at Morrison Chapel.

In a recent report of her work to us she told of the splendid annual Extension Department Day, with about 160 people present, either as members of the department or friends interested in the work. One lady spoke of what the work had meant to her and how she did enjoy it. She also told of some who were now very enthusiastic about the work of the Extension department but who were rather unconcerned about it when first approached. However, other visits from time to time with a sympathetic attitude and an earnest desire to help soon won, and now these are firm believers in the spiritual ministry of the Extension department of a Sunday school.

We are indeed grateful for all the good work that is being done by those who serve in helping those who cannot attend the church services. Every Sunday school that has within its constituency people who cannot attend should organize an Extension department.

Personal Work

This excellent statement came to us recently through the kindness of Dr. B. Frank Smith, pastor at Durant:

"On a recent Saturday an Intermediate department superintendent was delivering quarterlies to the homes of the boys who were absent the Sunday before. 'I am so glad,' said one mother, 'that you brought it. We were out of town last Sunday and didn't get our quarterlies, and did not know how we were going to get up our lesson for tomorrow.' This shows that the ordinary little tasks that seem quite insignificant are the

things that meet the needs of the people. There is no substitute for personal work, however small the deed may seem."

How true the above statement is! Whether it is for the purpose of securing attendance at services, winning lost ones to Christ, enlisting in definite service, or whatever the objective, there is no method that will even favorably compare with that of personal work and contact in the matter of getting people to respond. It is the one best method of all for helping people; let us make much of it.

Vacation Schools

The reports of Vacation Bible schools continue to pour into our office. Not a day passes but that reports come in. We want every school in the state to be sure and send us a report. Let's make it 100% this time for all schools reporting.

The helpful comments on the part of many leaders of these schools are most encouraging. Also, the high grade that many of the schools are making shows that both in the matter of preparation for these schools as well as in the work during the schools the leaders are careful to plan for the highest type of work.

Many of these schools are new but the people are so encouraged that they are planning to make this a regular and definite part of the work each year hereafter. Please send us your reports at once.

Standard Change

For the new Sunday school year beginning October 1, the teacher of a standard Young People's or Adult class must have completed within the past 12 months at least one book in the Sunday school study course.

Heretofore the requirement on the teacher's equipment has been the completion of the department book on Administration and one other diploma book. But this change that will come into effect October 1 means that teachers of standard classes must have completed one additional book each year. This is wise and right. The teacher of any standard class should complete at least one book each year in the regular Sunday school training course.

Another change in standard Young People's and Adult classes effective October 1 will be that the class must register annually. This is for the purpose of keeping the information up each year. Regular blanks for this purpose are furnished free upon request, and it is a very simple matter to fill out the blank and mail it to the department at Nashville.

Let all teachers of standard classes take note of the above changes that will become effective October 1.

—BR—

"We must avoid making this a racial war. We had better lose the war with Japan and hold China's good will, than win the war with Japan and let it drift into a racial issue. Let us remember it is a war against Japanese militarism and not against all yellow people."—Charles A. Wells (Ridgecrest).

RESOLUTIONS ADOPTED BY FIRST BAPTIST CHURCH QUITMAN, MISSISSIPPI JULY 12, 1942

(Editor's Note: Below we publish the resolutions recently adopted by Quitman Baptist Church. Such resolutions should be adopted by every church in the state. We have also received somewhat similar resolutions from Toomsba Church. Because they deal with the same subject we publish only one. The Toomsba resolutions are signed by T. S. Pigford, chairman, Board of Deacons and L. L. Price, Secretary.)

WHEREAS, The Quitman Baptist Church feels a growing concern for the welfare of our boys in service because of the sale and use of alcoholic beverages on U. S. Military Camp Sites and ships, and

WHEREAS, At this critical stage in American history it is necessary that our armed forces be at maximum strength physically, mentally and morally, and

WHEREAS, It is a known fact that the use of alcoholic beverages impairs the mental, physical and moral effectiveness of individuals, and

WHEREAS, The conduct of our service men on foreign soil will be used by other nations as a guide in formulating opinions of our country and people,

NOW THEREFORE BE IT RESOLVED:

1. That the Quitman Baptist Church condemns the present practice of the use and sale of alcoholic beverages on or near U. S. Military Camp Sites or Ships.

2. That steps be taken immediately by those in authority to prevent the use and sale of alcoholic beverages on or near U. S. Military Camp Sites or Ships.

3. That copies of these resolutions be forwarded to the Mississippi Senators, Representative, Governor, U. S. Secretary of War, Secretary of the Navy, The Baptist Record, and The Clarke Tribune, and that a copy be spread upon the minutes of the church.

W. L. MEADOWS, Pastor,

Quitman, Mississippi,

W. ZACH HUGGINS,

M. M. SHIRLEY,

S. B. KIRKLAND

L. B. FAIRCHILD, Committee.

To The United States Congress:

WHEREAS, there is at the present a serious crisis in our country in that we are not only at war with the totalitarianism, but are at war with all the forces of evil of the Devil including crimes committed as a result of the sale and use of intoxicating liquors, and

WHEREAS, it is common knowledge that the sale and use of such liquors, are widespread not only in our country as a whole but seem to be concentrated around the army camps, and

WHEREAS, all the records of the various cities, courts, and even Honolulu itself show that with prohibited sales, crimes decrease and law and order improve, and

WHEREAS, it is a known fact that the armies now engaged in open conflict the ones that are prohibited intoxicants show themselves to be superior in battle.

THEREFORE BE IT RESOLVED: That we, the Toomsba Baptist Church in conference assembled most respectfully petition and pray for

"WANTED: SLIGHTLY USED CHURCH PEWS"

A New York paper carried an ad, "Wanted: Slightly used church pews." They should not be difficult to find. Most of the churches have pews used only slightly, especially Sunday nights, and some not used at all.

The Christian Advocate of Chicago comments:

"Some of them are unused because the members are out late Saturday night and didn't have enough energy left to go to church Sunday morning. Then, there is a pew once occupied by a member who now stays at home nursing a grudge. Others are not used because those who should be there go home after Sunday school."

And some couldn't miss their favorite radio program, and some had to go to their Sunday evening club, or attend a party, or go to the movie. Slightly used church pews by so large a proportion of America's church members is not only religious tragedy, it borders close on to religious scandal."—Exchange.

—BR—

The only possible way to keep evil out of your heart is to fill it with good. An empty heart, like an open door is an invitation to the passerby to enter. — Henry Van Dyke.

your early consideration in formulating some policy either by law or otherwise that will prohibit the sale and use of intoxicating beverages of all sort in, around, or near our camps in which our boys are located.

BE IT FURTHER RESOLVED, that a copy of this resolution be spread on the minutes of the church, a copy sent to The Meridian Star, a copy to The Baptist Record, and a copy to each of the members of the U. S. Congress from the State of Mississippi.

T. S. PIGFORD, Chairman,
Board of Deacons.
L. L. PRICE, Secretary.

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CLINTON, MISS.

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For further information write

DR. D. M. NELSON

President

CLINTON, MISS.

CHAPLAIN SAUCIER IS NOW AT FORT JACKSON

I am writing from the Rifle Range of Fort Jackson where my outfit has been since May 9th. By the end of this week we will have completed our program for target practice for this Regiment. I am with the new 77th Division which was reactivated about two months ago. It is a triangle division this time, consisting of three Infantry Regiments with the supporting units. Those of you who are familiar with the history of World War I need no introduction to the 77th Division A.E.F., and I am of the conviction that the new 77th will be well known to every American before this struggle is over. I take great pride in having a part in this very promising unit. I couldn't have made a better choice had it been mine to choose.

I left home and loved ones for the Army February 16th this year. Since that time I have spent a short time in two other Forts: Camp Tyson, Tenn., and Fort Benjamin Harrison, Ind. I came here at the beginning of the reactivation of this new outfit. We have thirteen chaplains in the division most of whom are from above the Mason Dixon line. They are a splendid group of ministers who are sincerely applying themselves to the spiritual welfare of the soldiers. I am Regimental Chaplain of the 305th Infantry. I have two very congenial Chaplains as co-workers. One is a Catholic and the other a Congregationalist. We have one chapel for the use of all denominations. I find most of the 3300 men interested in their spiritual welfare. We have approximately half of them in some religious service every week. I spoke to about 2000 men last night at a Monday night religious service. I consider this the greatest opportunity of my life for real service to God and my fellowman. There have been several conversions in our Regiment and many who have renewed their vows to God since coming into the Army. This international crisis has awakened many men to their need of a Saviour.

Most of our soldiers are from the northeastern states, principally New York. We have men from several foreign countries, including Germany and Japan. The average age of these men is about thirty years. They have gone into their training with a zeal and enthusiasm that is most encouraging. One may get the impression that men of their age would be slow conditioning but after four weeks in our regular training program we marched fourteen miles out to the Rifle range with only eleven men dropping out.

I need the prayers of my Christian friends back home. I miss your fellowship very keenly. I have been privileged to hear Dr. R. C. Campbell at the First Baptist church in Columbia once since coming here. The Fort is five miles from Columbia. Many of you will remember Dr. Campbell as one of the speakers at the Clinton Evangelist Conference in 1940. He is doing a most splendid work in Columbia. My family is still living at Coffeeville, Mississippi. I miss them so much. Chances are we will not be here much longer. We are expecting to be in action within a very few months.

Our best these critical days is surely the least we can afford to give. Anything short of that makes us unworthy servants and will doubtless bring regret in days to come. May



"Well, it can't be good news every day! If it makes you so blue why don't you go and buy another U. S. War Bond? That always seems to help."

A REMARKABLE RECORD

During the recent Evangelistic Conference, held in Clinton, Miss., the speaker, introducing Rev. L. G. Gates, the honored pastor for thirty-five years of Laurel First Church, threw out the challenge to the audience to tell if another pastor in the State had had such a remarkable record.

Although silence greeted the speaker's words, there were at least two in that audience who knew a man whose record eclipsed that of Dr. Gates by almost five years. This minister was Rev. H. L. Johnson, R. F. D., Water Valley, Miss., who held the unbroken pastorate of the Liberty Hill Baptist Church for nearly forty years, and who died in active service as their pastor.

In the fall of 1887, an earnest old man by the name of McCullar came to this young preacher's home, and told him of his call to their little church in a farming community near the little town of Pope, Miss. After conference with this Godly old man, who in my memory seems to have made up the entire committee, our father accepted the call.

He laid deep in our Lord the foundation for the work he was to follow in that community for nearly half a century. They appreciated his efforts and responded to his labors among them. With patience and perseverance both church and pastor worked and planned. To condense into a short story how by their unceasing efforts through summer's heat and winter's cold, through poverty and prosperity, they outgrew the old church and built a larger one, later adding two ample Sunday school rooms. These rooms were dedicated after his death. Over each door is a beautiful plate inscribed in his honor and given by Dr. M. O. Patterson, of blessed memory.

Having heard their pastor preach many times from the theme set forth in Gal. 6:9, the old church did not faint by the way, after their under-shepherd had gone, but continued to equip themselves for better service until they now have

God bless us all and keep us faithful and true.

Nathaniel B. Saucier,
Chaplain 305th Inf. (1st Lt.)

fulfilled all the ambitious plans made by him. These plans consisted in the main of a baptistry under the pulpit, two basement Sunday school rooms, a good piano, a nice heater, R. E. A. lights, and many other accessories to make the church look worshipful, reverent and cared for.

Isn't this a worthy work for our restless, ambitious young pastors to plan for when looking for a good pulpit?

Never having gotten entirely away from Paul's admonition to women to "be silent" in the churches, I remained quiet that night but I love to take advantage of an opportunity to let our father, though dead, speak yet again to young preachers whom he delighted to help in their early ministry.

Sincerely,
MRS. T. L. BOYDSTON.
—BR—

DUTY

God bless thee, dear, my soldier son,
The hour has come, "God's will be done."
And even though my heart shall break,
I bid thee go, for country's sake.

Through all the years I have loved you so,
But not as today, when you must go.
You are my life, my pride and joy,
God bless thee, dear, my soldier boy.

While you are gone, remember dear,
God and thy mother will be near.
In supreme moments, falter not;
God bless thee, dear, my patriot.

Through His mercy you'll come back to me.
With outstretched arms I'll wait for thee.
Once more I say, "Thy will be done."
God bless thee, dear, good bye, my son.

(Composed by Rose Lock; contributed by Mrs. Ada Doss, Carthage.)
—BR—

TO CHECK
MALARIA
IN 7 DAYS
take **666**

Touching the Bases

TOUCHING THE BASES

By Fred R. Langley

Soldier Service and Defense Projects

All cities and towns near Army Bases: We have recently noticed soldiers standing in front of Baptist churches after the morning service. Could it be that Mississippi Baptists' hospitality is dwindling down here in the heart of the deep South? Soldiers are young men who enjoy wholesome, home-cooked foods and a social contact that can be found in no other place than a good Christian home. Try inviting a service man into your home for these purposes. Such an act of kindness on your part may be the means of winning a lost soul to Christ. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them..." Matthew 7:12.

JACKSON: Southside Baptist Church dedicated their baptistry Sunday, July 12 during the evening service. Mrs. J. T. Cotten, a member of Griffith Memorial and truly one of God's noble women, painted, in oil, the Jordan river scene in the background. Mrs. Cotten, who is nearing eighty, was present for the dedication. Six soldiers from the Jackson Air Base also attended this service. "That the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ." II Thessalonians 1:12.

For God and country, Baptists are working together to meet spiritual needs and in addition to provide good, clean, wholesome recreation and reading matter in places near our Army Training Centers in Mississippi. Biloxi, Gulfport, Hattiesburg, Greenville, Columbus, Meridian and Jackson. Perhaps other Baptist churches near camps now under construction in Grenada, Greenwood, Centerville and Clarksdale will shortly be doing their bit, for these causes.

"The removing of the wall between the haves and the havenots can be solved only when the human heart is filled with Christian love. Russia tried to blast the wall with bombs and developed the revolution; we, in a spirit of love, developed, as a meager gesture, the community chest."—Charles A. Wells (Ridgecrest).

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Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS, State Secretary

OXFORD, MISS.

JACKSON, MISS.

Two New Unions For Wayette

We are happy to report two newly organized unions at Wayette. This report comes to us from W. B. Hataway. They have organized a Junior and a Young People's Union and are starting off in a splendid way. This church has not had a union for several years. They have been having a prayer meeting each Sunday night and have decided that the prayer meeting can serve as general assembly and the work of the unions can be added to what they have been having. Congratulations and best wishes.

Publicity

Publicity is a mark of progress in any business. Christianity prospers when publicity is given it. Your Training Union work goes forward when sufficient publicity is given it. Below we give the write-up of the Lebanon Associational B. T. U. All of their meetings are given splendid publicity through the county papers. The result is that they have good crowds and a fine spirit.

Lebanon BTU Association Meets July 5

Carterville Baptist Church will be host to the Lebanon B. T. U. Association at 2:30 p. m. Sunday, July 5, Garland McInnis, president of the association, announced today. The Rev. Lloyd Shelton will be the featured speaker.

The association is composed of Baptist churches of Lamar, Stone and Forrest counties. A good representation from the 32 churches is expected.

Churches are asked to send their contestants in the speakers' contest, Bible drill and story hour telling. Winners will compete in the district meeting at Thirty-Eighth Baptist Church this month, the exact date to be announced later, Mr. McInnis said.

An efficiency banner will be presented to the church with the best grade for the past quarter. An attendance banner goes to the church with the largest attendance.

Theme

"Developing Our Christian Lives" will be the program theme Sunday. A song service will be led by Dallas Rayborn, with Mrs. Garland McInnis as accompanist. A representative from the First Baptist Church of Hattiesburg will lead the devotional thought and prayer.

Next on the program will be the roll call of churches, business and special announcements. Ernest Lynch, director of the Carterville B. T. U., will make the welcoming address. Main Street Baptist Church of Hattiesburg will present special music. A talk on "I Believe Man Needs a Saviour" will be given by a member of the Dixie Baptist Church. Following a talk on "Helping Our Unbelief" by a representative of the Providence Baptist Church, special music will be given by the First Baptist Church.

Other Program Listings

Representatives from the various churches will be presented as speakers in the elimination contests, memory drill and story hour telling. Congregational singing will follow. A talk on "A Counselor and His Work" will

be made by a member of the Hattiesburg River Avenue Baptist Church. Preceding a talk on "Vacation Bible School—An Appropriate Project for the B. T. U." special music will be given by the Carterville Baptist Church.

Rev. Shelton's message will be followed by selection of the next meeting place, awarding of banners and the benediction. Rev. Shelton is pastor of the host church.

—BR—

TEXTS OF FAMOUS MEN

(To the Editor: In Record of Christian Work, J. G. Akin gives a list of Texts of Famous Men, which ought to be highly interesting to many of your readers. The Presbyterian devotional quarterly, titled "Day By Day" also carried it.—W. A. Betts.)

The text from which John Bunyan preached to the multitudes was John 6:37—"All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out."

The text that saved William Cowper from suicide was Romans 3:24-25—"Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

The text that made Martin Luther the hero of the Reformation was Romans 1:17. "For therein is the righteousness of God revealed from faith to faith; as it is written, 'The just shall live by faith.'"

The text that comforted the troubled soul of John Wesley was Mark 12:34. "And when Jesus saw that he answered discreetly, he said unto him, 'Thou art not far from the kingdom of God. And no man after that durst ask him any question.'"

The text that made David Livingston, a missionary was Matthew 28:19, 20. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

The text to which John Knox anchored his soul was John 17:3. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent."

The text that gave William Carey a world vision was Isaiah 54:2—"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes."

The text that made William Penn a conqueror was I John 5:4. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

The text on which Michael Faraday staked everything was II Timothy 1:12. "For the which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—Baptist Courier.

—BR—

The Christian philosophy is a philosophy of self-denial and self-control. The satanic philosophy is a philosophy of "do as you please."

SOUTHERN PRESBYTERIANS SEEK TO STRENGTHEN SABBATH OBSERVANCE

Fearing that pressure of the wartime emergency may break down Sabbath observance in the South, the permanent committee on the Sabbath for the Presbyterian Church in the U. S., meeting in Atlanta, drew up a set of recommendations which frown on "use of the Lord's Day merely for business and pleasure."

The committee's recommendations are:

"1. That the ministers and officers of our church set a good example of reverence for and observance of the Lord's Day.

"2. That all our people be urged to be regular in their attendance upon the worship services of the church.

"3. That Sunday school teachers use their influence to have their pupils attend the morning service in the church.

"4. That parents be urged to attend the church service together with their children, that they occupy the same pew in order that the family pew might be restored.

"5. That the use of the Lord's Day merely for business or pleasure be not only disapproved but also condemned.

"6. That our people refrain from making purchases on the Lord's Day, except in cases of necessity or emergency.

"7. That employers, as far as possible in this present emergency, do not require employees to work on the Lord's Day.

"8. That the pastors of all of our churches be requested to read to their congregations the action of this assembly in regard to Sabbath observance."

—BR—

CONVICTION AND CONVERSION.

"Chaplain Milner and I have been preaching for conviction and conversion. As a result we have seen more than 100 converted to Christian faith during the past month. The men in this Reception Center are eager and receptive of the Gospel of Salvation. The outdoor services are well attended as well as all other services we arrange for the men. One of the most effective opportunities we have is the orientation talk."—Chaplain William A. McKee.

—BR—

MANY SOLDIERS DO KEEP THE FAITH.—A recent religious journal tells us to read what soldiers write and then quotes sentences that are a source of inspiration: "Although times are ominous, I have one great Friend who will always guide and protect me, my Redeemer, Jesus Christ." "It is miraculous how real Christ and His teachings seem to us men in camp now. He is the 'Beam' by which we walk through this darkness." "No doubt darker days are ahead, but they are only to strengthen our faith in the heavenly Father." "It is my only consolation as I go into actual battle, I'll know Jesus will be at my side." "I was inducted into the Army six months ago, and I have been in three different Army camps and have always found the Church and chaplains of my faith. The first time I attended church in camp it made me feel so good because it just seemed like home."

EYE COMFORT

The cleansing and soothing action of
**JOHN R. DICKEY'S
OLD RELIABLE EYE WASH**
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
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25 YEARS AGO

Pastor B. E. Phillips preached in his own meeting at Brushy Fork church, Union Association. Three were baptized, with more to follow.

Holly Springs had a good meeting last week, J. B. Leavell being the guest preacher with Pastor Zachert.

Pastor B. A. McCullough baptized four at the meeting at Mt. Vernon church, Amite county, where he was assisted by former Pastor S. W. Sproles.

The Young Women's Auxiliary of Brooksville sent in a good lot of pillow cases to the Baptist Hospital in Jackson.

Rev. W. R. Cooper of Sumner is in a meeting at Summerland. He reports the new church building at Sumner progressing well.

Bay Springs enjoyed a good meeting with Dr. Webb Brame as preacher and Robt. Cooper as singer.

The honor of representing Mississippi College in the state oratorical contest this year at Crystal Springs Chautauqua was conferred on L. Bracey Campbell, a ministerial student.

Pastor Howse is being assisted this week at County Line church in a revival by Pastor J. G. Gilmore of the Damascus church of Hazlehurst.

Listed among the donors to a fund being raised for a tent for Chaplain Zeno Wall are: Miss Nannie Gillis, Baptist church of Centerville, Lyon church, Coahoma church, Rev. W. S. Allen, Water Valley church, Mrs. O. T. Turner, Hederman Brothers, Raymond church, Mrs. J. L. Johnson, Brandon W. M. U., Second Baptist church Jackson, Gallman church, New Hope church, Ladies' Aid of Durant, Improve church, Methodist church Water Valley and Shiloh church.

"MIDDLE-AGE" WOMEN (38-52) yrs. old

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Baptist Record
Jackson, Miss.

THE GREAT REVIVAL OF 1800 1785 - 1812

The Great Revivals and Southern Baptist Evangelism

A Survey of the Influence of the Great Revivals of America Upon the Life and Work of Southern Baptists

From Southern Baptist Handbook
1925

BY E. P. ALLDREDGE, A. M., D. D.
Baptist Sunday School Board, Nashville, Tennessee

(Continued from Last Week)

II. APPALLING ANTI-RELIGIOUS CONDITIONS

If the eighteenth century was the darkest day, religiously, which the world has seen since the Dark Ages, there can be no doubt that the darkest hour of this dark day, so far as America is concerned, was the last years of the eighteenth century, say 1783-1795. Every evil known to our modern life and others which are almost wholly unknown to us today flourished and ran riot in this period immediately following the Revolutionary War. Not only so, but every fundamental fact and doctrine of Christianity itself was not only challenged and combatted on every side but threatened with absolute extinction. Let us review these conditions briefly in order that we may appreciate how man's extremity is God's opportunity—how that, when all earthly help failed, God breathed upon the people of this nation and a great, old-time, heaven-sent, Holy Ghost revival swept over the land and dissipated the engulfing clouds of lawlessness, crime, infidelity, modernism and atheism with the glory of a new day for Christianity in the new nation.

1. **National Demoralization.** The first of the terrible spectres which arose over the young nation of America was complete demoralization and near-chaos. As one historian has put it:

"In the wake of the Revolution was wide-spread demoralization. In the young American states this demoralization took the form of vicious desperation—horrible outbreaks of lewdness, villainy, and indiscriminate disorder, all of which was a result of the relaxation of the royal law. . . . Soldiers returning home in rags and hungry, met only scenes of ruin as a reward for long service. And, long accustomed to the vice of camp life they were greatly dejected and demoralized. Through seven years of war, lads had grown to manhood, and long accustomed to the excitement of war and unschooled in all else than in the desperate conditions which war brings, gave themselves over to the worst of the vices. Nor was it better with the more favored youths, since the whole country was pervaded by French infidelity."

2. **Religious Declension.** Back of the terrible demoralization of the times was a declension of vital godliness such as America never witnessed before and has never experienced since. Religion sunk to its lowest level. The churches, where they still existed, were in a deplorable condition. Perhaps half of the ministers (with the exception of the Methodists who did not take part in the war) were either killed or maimed in the war. Many of the churches were destroyed or closed forever. Family worship was neglected. And the training of the youth in religious life and work was not even thought of. Alcoholic liquors were used in practically every home. The spirit of lawlessness and libertinism was rampant. Revivals were only memories. There were almost no young ministers in the nation. The schools and colleges were almost completely in the hands of infidels—both teachers and pupils. Adoniram Judson left Brown University, our Baptist college, an outspoken infidel. In Yale and Princeton colleges one could hardly find a student who would claim to be a Christian.

3. **English Deism, French Infidelity and German Illuminism.** Along with the national demoralization and the terrible decline in religion came English deism, French infidelity and German illuminism—three devils of disbelief from the three great nations of the Old World. We have already described the coming of English deism into America and noted its effects upon our army officers and certain leading minds of the nation. It remains to consider French infidelity and libertinism and German illuminism and rationalism.

The alliance of America with France in the Revolutionary struggle exposed America to two of the greatest dangers ever encountered by this nation. In the first place, it came very near plunging America into the French Revolution of societies," says Dr. Jno. T. Christian, "was to destroy Christianity and revolutionize governments. The belief in God, the immortality of the soul, moral obligation, civil and domestic government, marriage, chastity and decency were the objects of their hatred and conspiracy. Wherever they prevailed, the most gross and brutish manners and shameless immorality followed."

It is simply impossible for those of us who live in the present age to realize how these three devils of disbelief—English deism, French infidelity and German rationalism—spread over America, dominated the lives of the better educated classes and practically all the political leaders of the times and threatened to wipe Christianity from the face of the young nation.

4. **The Baleful Influence of France.** In addition to the anarchism, infidelity and libertinism which France introduced in American life by systematic propaganda, we must take account of the baleful influence of the nation of France upon the young national life of America. France linked infidelity and atheism to her passionate love of liberty and threw the whole weight of her influence and example into making every other nation whom she could influence—America in particular—the champion of both liberty and atheism or infidelity. The memoris of Thomas Jefferson tell us that "In America, as well as in France, the most atrocious villainies were maintained to be patriotic acts. Robbery was held to be moral and correct justice; murder was maintained to be laudable; and those most execrable of all crimes—treason and rebellion—were dignified by the name of national justice, because Jacobinized France gave the fashion to morals and the opinions of this country (America)."

5. **Few Trained Gospel Ministers.** To make the situation far worse, there were very few trained ministers of the Gospel—almost none in the South—who had the education and acumen to cope with the astute, learned and politically powerful infidels and atheists of the times. Among the Methodists and Baptists there were perhaps no more than twenty-five learned leaders of outstanding ability in the nation. Among the Congregationalists and Presbyterians there were many more learned and able men, but most of them had sunken down to the level of a dead formalism. Christianity had but few able defenders—and these were mostly lay men, like Washington and John Adams.

6. **Intemperance and Lawlessness.** We

SUNDAY SCHOOL AND B. T. U.

ATTENDANCE

Cross Roads (Webster)	60
Bethlehem (Jones)	56 60
Montevista	60 44
Louisville First	282 59
Wallerville	89 53
Bear Creek (Attala)	60
Antioch (Attala)	20
Pascagoula Second	96 74
Gautier Mission	28
Olive Branch	85 51
Hazlehurst	176
Calvary Jackson	826 206
First Jackson	883 210
Griffith Jackson	636 263
Shelton	75 40

have already referred to the introduction of alcoholic liquors into America—the beginning of its importation, its manufacture and its general use in the homes of the people. How much it had to do with the great outbreaks of desperate lawlessness which followed the Revolutionary War, we have no way of estimating. We know that thousands of our people not only wasted their little remaining substance in riotous living and drinking; but whole great sections of the country, particularly the frontier and newly settled sections, became infested and dominated by outlaws—and whiskey was their food and drink.

In short, America in 1800 was a nation in moral chaos and confusion; backslidden in heart and at its lowest ebb, religiously. It was infested with a threefold attack of atheism and infidelity such as no nation ever withstood and was under the direct and baleful influence of revolutionary and atheistic France. It had few trained ministers of the gospel of outstanding ability. It was undergoing its first orgy of strong drink and utterly unable to cope with the great tidal wave of crime and lawlessness, such as even our own day has not witnessed.

7. **A Growing Population Restive Under Political Uncertainty.** In addition to all her other ills and problems, the young nation of America was faced with a constant and phenomenal increase in population. The total population in 1790, for example, was 3,929,827; whereas in 1800 it had grown to 5,305,937—a net gain of 35 per cent in the ten years. In addition to working out and putting into operation a Republican form of government for the growing masses of her people, therefore, the United States was faced with the task of launching and developing all the institutions peculiar to this untried form of national life—schools, colleges, newspapers, commercial institutions, systems of communication, manufacturers, political parties, laws, municipal regulations, etc. The wisest and greatest of our statesmen, all of whom were mere tyros at 1793 and following, in which France was arrayed against all the monarchies of Europe. In the second place it gave France full opportunity to sow the seeds of her anarchism, infidelity and libertinism in every patriotic and grateful heart in America. And it is unbelievable to what extent she succeeded in this latter task.

Dr. Timothy Dwight wrote: "From France, Germany and Great Britain, the dregs of infidelity were vomited upon us. From the *Système de la Nature*, and the *Philosophical Dictionary* to the *Political Justice* of Goodwin and the *Age of Reason*, the whole mass of pollution was emptied upon this country. . . . An enormous edition of the *Age of Reason* (by Tom Paine) was published in France and sent over to America to be sold at a few

Answers To Know Your Bible

feature on page 11.

1. Washing clothes. Look it up in Exodus 19:10; Leviticus 11:25, and Numbers 19:7.
2. Joseph's name. You will find it in Genesis 41:45.
3. Greatest reward. Refer to Genesis 12:2-3.
4. Sackcloth. It was a cloth used in making sacks and bags, coarse and dark in color, made from the hair of goats. When referred to as "Sackcloth and ashes," it meant a rough garment worn next to the skin by mourners, signifying extreme grief.

pence per copy, and where it could not be sold, to be given away."

Politico-infidel clubs were organized throughout the United States. The great schools and colleges were mostly infidel. Transylvania College in Kentucky, which had been founded by Presbyterians, passed over bodily into the hands of infidels. Some of the ablest teachers of the nation were avowedly anti-Christian free-thinkers. Many of the leading men of the nation's political affairs were outspoken infidels. Thos. Jefferson sent a government ship to France to convey Tom Paine to America. Edmund Randolph and Thomas Jefferson were deists; General Dearborn, secretary of war under Jefferson, was a rank infidel; General Chas. Lee was outspoken in his hatred for Christianity, and Chancellor Kent, in writing of this time, says: "In my younger days there were few professional men who were not infidels."

Illuminism, as has been noted, originated in Germany. It was the belief that man had tasted of the forbidden fruit and, instead of perishing, had received a sudden illumination by which, unaided by divine power, he could solve all the mysteries and master all the forces of nature. He needed neither God nor the Bible nor the church; he was himself inspired, illuminated. This cult or philosophy spread to France and thence to America. "The objects of these at this time, found the problems too great for them, and while there was steady and encouraging progress, the whole period from 1783 to 1795 was one of great political uncertainty and perplexity. Many of the greatest minds of the time doubted the ability of "the new experiment," as the United States was called, to last. Some favored appealing to England for a monarch. Two great opposing political parties soon arose to add to the popular confusion and uncertainty, and thus the year 1795 came on in America. The Presbyterian General Assembly summed up the situation in America as follows:

"Formidable innovations and convulsions in Europe threaten destruction to morals and religion. Scenes of devastation and bloodshed unexampled in the history of modern nations have convulsed the world, and our country is threatened with similar calamities. We perceive with pain and fearful apprehension a general dereliction of religious principle and practice among our fellow citizens, a visible and prevailing impiety and contempt for the laws of the land and the institutions of religion, and an abounding infidelity which, in many instances, tends to atheism itself. The profligacy and corruption of public morals have advanced with a progress proportioned to our declension in religion. Profaneness, pride, luxury, unjustness, intemperance, lewdness, and every species of debauchery and loose indulgence abound."

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WHAT HATH GOD WROUGHT?

This is the Lord's doing; it is marvelous in our eyes.—Psalm 118:23

By Doris Lynn Knight*

"Mrs. Yang," I said as we sat around the table of that warmhearted Christian woman, "tell me about your becoming a Christian, about the beginning of the church here."

"Well," was the startling reply, "it all began with the Red Spear Society."

Then she told me of the beautiful way in which the Grace of God came to the village of Cheng Kuo Tswang.

About 1928 there arose in Hwanghsien and Yeh Hsien (Hsien means county) a superstitious sect known as the Red Spear Society. The members had red spears, which they used in going through all kinds of incantations, believed to render them immune to any harm.

The society grew rapidly, and before very long enthusiastic members were going as far as Cheng Kuo Tswang, urging the leading people to join. This brought about much talk in the village as to the merits of various superstitious sects, because in Eastern Shantung one may have his choice of a large number. One day in the general gathering-place, which was the medicine shop of the two Messrs. Yang, as the discussion waxed hot, someone remarked, "And then, there is the Jesus Way."

"Oh, but none of us knows anything about it, and we know no one who does. Anyway, it is a foreign affair, we don't need to consider it."

"Well," said one Mr. Yang, "I have seen their sacred book; and, from what little I understand, it really sounds as though it is meant for the whole world. It really isn't foreign."

"Oh!" and there was a chorus of voices, "where is there any such book? Why not borrow it and let us see what it is all about." They spoke much after the manner of the Athenians who "spent their time in nothing else but either to tell, or to hear some new thing."

That very afternoon Mr. Yang went to get the Book. It was in the home of his maternal uncle where, for five years, covered with dust, it had lain on a shelf waiting to be taken down at this moment to be used as God had long ago planned.

A Link in the Chain

The Woman's Hospital in Laichow was an important link in the chain of circumstances which led to the establishment of the church in Cheng Kuo Tswang. Dr. Jeanette E. Beall not only did her utmost to heal the bodies of those who came, but above all she wanted to make a lasting impression for Christianity on her patients. She knew that God's Word was the instrument to use, and many a woman left that hospital with a Bible, as did Miss Liu of Erh Shih Li Pu, the daughter of Mr. Yang's maternal uncle. The Bible was taken home and for some time it was read; but because there were so many things difficult to understand it was finally put on the shelf. So there it was that day when Mr. Yang went to borrow it.

After that, those who were interested met each afternoon in the medicine shop to hear the Book read. The people themselves, without knowing what they had done (it is thus that God often works), had already provided some one who could help them in understanding its message. It was the village school teacher, a Miss Wang, who was a graduate of the Laichow Girls' School. Two years before, when she had been asked to take the position, there had been some opposition because it was rumored that she was a Christian. Perhaps she had heard about this; perhaps she was not very earnest. In any case, during those two years she never once had said anything about Christianity; but that afternoon when she walked into the medicine shop and heard Mr. Yang reading the Bible, she said, "Oh, do you have that Book?" When they asked, "What do you know about Christ?" her answer was, "I know that He is Wu Kiung; wu Chin." By that she meant, "I know that He is inexhaustible; His riches unsearchable."

THE SOCIAL AND SPIRITUAL INTERESTS IN OUR CHURCHES

By William James Robinson, A.M., D.D.

That few, if any, of our churches are as spiritual as they should be is doubtful. Spirituality, deep concern for the glory of God and the salvation and edification of the lost, should be profoundly characteristic of every church. For this to be true each member must be "fervent in spirit; serving the Lord" (Rom. 12:11). It is glorious to have "babes in Christ" in our churches; we should have many of them; but if we are to care for them properly we must have a goodly number who are "strong in the Lord, and in the power of His might" to guide them, nourish them and develop them into stalwart servants of the Lord. Calamity is sure to follow when they dominate a church.

A while ago I asked a prominent layman (I was once his pastor) what he thought were the greatest weaknesses in our church. He promptly replied: "Too much social activity; too much indifference, and irreverence." Who will say he did not answer wisely? That each of the conditions he mentioned is playing havoc with the spirituality of many churches is undeniably true. This ought not to be so. It must be remedied or calamity will result.

In this article I shall discuss "too much social activity in our churches." I hasten to say, there is a time and place for social gatherings of church members. But they must not go to excess. They must not eclipse, overshadow, the meetings held for distinctly spiritual purposes. But in many churches they are the only meetings that have significant numbers in attendance. This should not be so for when it is so it is hurtful to the real purpose for which churches exist.

My attention has been called to the fact that in one of our large cities the annual meeting of the Baptist Association was drawing nigh. The pastor urged his people to attend in large numbers. Approximately one per cent did so. But one night during the association one of the Sunday school classes for men in that church held a banquet; and thirteen times as many attended the banquet as attended the association, and the pastor was prominent among the banqueters. Because of the meeting of the association the mid-week prayer meeting was dismissed. Ninety-nine per cent of the church could not hold a prayer meeting, but a rousing banquet could be held by one Bible class for men. Comment is unnecessary.

Many Sunday school classes are social clubs that meet on Sunday, and justify their meeting by giving the Bible a place of minor importance. One is never surprised to find the class giving more time to planning for their next social than they do for the teacher to unfold the word of God to them.

It is also true that many of the leaders in the parties, banquets and

That sentence caught the ears of the people.—The Commission.

*—Miss Knight, who has given twenty-one years of devoted service to educational and evangelistic work in North China, is now stationed at Laichow-Fu.

other social affairs of the church are conspicuous for their absence from the services of worship on the Lord's Day, and from the mid-week prayer meeting. In other words, the worldly minded element often dominates the social affairs of the church and are so persistent in "putting their plans over" that they destroy the spirituality of the church. They do not intend to do this, but it is not what they intend, but what they do that counts.

When the Israelites thought Moses tarried in the mountain too long they began to lose confidence in him and in God; and demanded other gods and leaders (Ex. 32:1ff), and disaster followed the making of the golden calf. "The people sat down to eat and drink, and rose up to play," and soon found God's hot displeasure resting on them. Paul uses this incident (I Cor. 10) to warn the Corinthians against worldliness. When people cease to rejoice in the Lord they invariably turn to other means of pleasure.

Our Lord attended banquets. He was the guest of honor in Levi's house. He was at the wedding in Cana of Galilee. But He dominated all such occasions, and turned them into evangelistic meetings. The Israelites had three great national feasts annually, but they were primarily great religious meetings. They used them to glorify God, and deepen their love for Him. Not many of our church socials do much to honor God. If they did their leaders would be more conspicuous in the services of worship and other distinctly spiritual activities. Many of them are positively dishonoring to God because of their programs. No meeting dominated by those who are conspicuous for their indifference to sincere fervent spirituality is likely to be well pleasing to God.

In prophesying concerning the great times of the Lord's reign Malachi says: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Mal. 4:16). I commend this passage to the serious consideration of all Christians, and particularly to all who are leaders in church and social affairs.

I insist there is a place for social affairs in our churches, but they must not injure the spirituality of the church. The thing of prime, chief, importance in a church is spirituality—deep concern for the glory of God and the spiritual welfare of men. When a church is "fervent in spirit, serving the Lord" her social affairs will take care of themselves in a manner that will promote the welfare of the church and the glory of God. But when class socials, picnics, banquets, hay rides and other frolics are better attended than the specifically religious meetings the spiritual purposes of the church will suffer loss, and God will be displeased, and the devil will be victorious.

This condition is hard to remedy, but it is not hopeless if the pastor will persistently preach deeply spiritual sermons, and the spiritual will be true, and frown on worldliness. Worthy deacons can do much to remedy it, but many of them are among the worst offenders.

Kansas City, Mo.

CHANGES AMONG THE CHURCHES

Resigned

V. L. Andrews, Franklinville, N. C.
Charles Ausmus, New Hopewell, Tenn.

L. J. Atkinson, Nickelsville, Va.
R. O. Bazer, Sarepta, La.
W. C. Blue, Carolina Beach, N. C.
Weldon Brooks, Calvary, Lawton, Okla.

H. D. Bruce, Midland, Texas.
J. E. Carroll, Glendale, Ariz.
C. M. Coalson, First, Statesboro, Ga.
Charles Crofton, Youmans, Fla.
R. L. Coster, Kent, Ind.
E. M. Cox, First, Lyman, S. C.
Walter Crawford, Greensboro, Ga.
G. W. Cummins, First, Highland Park, Louisville, Ky.
Gordon Ezzell, South Broad, Rome, Ga.

J. L. Ford, Logan Street, Mt. Vernon, Ill.
Marvin O. Gardner, First, Chica-mauga, Ga.

L. P. Glass, Lavonia, Ga.
C. J. Granade, Beatrice, Ala.
J. Edward Hakes, First, Beacon, N. Y.

Harrell Hall, Katy, Texas.

Called And Accepted

C. W. Fogleman, Grace, Baton Rouge, La.
Ellis Carnett, First, Mansfield, La.
J. L. Ford, First, Zeigler, Ill.
J. C. Foster, Trinity, Tulsa, Okla.
Tom M. Freeman, Kenly Field, N. C.

J. N. Goss, Balso, Okla.
M. L. Hampton, Emmanuel, Winchester, Ky.

Alfred R. Hardy, Scott's Bluff, Neb.
Lyndell O. Harris, Homer Oil Field, La.

Edward Harris, Boydell, Aak.
Leslie Hart, Irvington and Claybrook, Va.

Earl Herrington, Riverside, Fort Worth, Texas.

J. B. Hill, Trenton Street, Harri-man, Tenn.

Vernon Hines, Butler, Okla.
John Hall Hood, Clear Creek, Tennessee Valley Association, Tenn.

Norman E. Hodges, Stapleton, Ga.
E. N. Holmes, Bonney, Texas.

J. A. Hudson, Catawba, N. C.
J. D. Hughey, Jr., Grundy, Va.

Harry Jones, Bethel Association, Mo.
Edwin D. Johnston, Oakland, Atlanta, Ga.

Died

J. G. Daniel, Sewell, Ala.
T. N. Davison, Iba, S. C.
Luther Kersey, Pittsylvania county, Va.

Joseph Mansfield Long, Hyattsville, Md.

Thomas J. Murdock, Toronto, Canada.

E. Stubblefield, Slaughter, La.
H. E. Tralle, Washington, D. C.

—BR—

"Official Washington has put liquor on a pedestal. Yesterday liquor was tolerated by the law; now it is privileged by the law." John L. Hill.

"It chills me to think that within a year many of us will be having to kill. The most awful thought is that I may want to kill. Hatred is being bred and it is a terrible thing."—J. H. Humphrey, M.D.

"When we are troubled, the best remedy is to find God by adventuring for Him."—Edward A. McDowell.

Even men without teeth can make biting remarks.

—BR—

The acid test of a man's Sunday religion is his Monday behavior.